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THE

PHILOSOPHICAL PRINCIPLES

OF

NATURAL AND REVEALED

RELIGION.

PART SECOND.

BY

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MDCCXLIX.

PREFACE.

IN the foregoing part of this Work, we have anſwered the firſt objection of the Atheiſts, Deiſts, Freethinkers, and minute Philoſophers of all kinds, who pretend, that the principal doctrines of Reveal'd Religion are not only contradictory to reaſon, but altogether repugnant to the divine perfections. We come now to anſwer the ſecond objection of the incredulous, who maintain, that the ſacred myſteries of our holy faith are new fictions unheard of by the philoſophers of all nations; and to ſhew, on the contrary, that Chriſtianity is as old as the creation.

Since the reſurrection of the Sciences in Europe, and the ſtudy of the ancients, ſeveral great and learned men pretend to have diſcovered many veſtiges of Reveal'd Religion among the Pagans. Voſſius, Bochart, Huet, Kircher and Thomaſſin, Cudworth, Gale, Stanley, and Purchas have given hints on this ſubject, which have put men upon the ſcent of theſe curious and uſeful reſearches. The author of THE TRAVELS OF CYRUS, has endeavoured to digeſt

them into a regular philoſophical ſcheme: but without doing injuſtice to that writer, it muſt be allow'd, that he has ſtopt in a fair way, and has not puſh'd his diſcoveries ſo far as he might have done. We hope to extend our views much farther than he, and that this will engage others to go much farther than we. We have as yet diſcover'd only the coaſts, ſhoars, and frontiers of this Newfoundland. A ſerious, exact, and profound ſtudy of the ancients will perhaps excite the learned men of the preſent, and following ages, to enter into this country, and to ſearch out all the hidden mines it contains.

In this treatiſe we have collected, and digeſted into one body, under different heads, the ſentiments of the antient Hebrews, Chineſe, Indians, Perſians, Egyptians, Greeks and Romans, concerning the great principles of Natural and Reveal'd Religion. By this we may judge, that we ſhould, no doubt, find veſtiges of the ſame truths among the ancient Gauls, Germans, Britons, and all other nations, if we had any records left of their doctrines, religion and philoſophy; for, as we ſhall ſhew, all flowed from the ſame ſource.

We are obliged for all the diſcoveries in the Chineſe mythology, to ſeveral learned Europeans, who have lived many years in China, ſtudied the lan-

guage of the country, the original, canonical books of that ancient nation, and the commentaries made upon them, long before the Chriſtian æra, by the Mandarines and ſages of that climate.

In giving an account of the ſentiments of the Indians, Perſians, Egyptians, Greeks, and Romans, we have faithfully conſulted the originals and the fragments that are to be found in the Greek, or Latin authors, whether ſacred or profane, Pagan philoſophers, or primitive Fathers; as alſo the quotations that have been made from them by the modern critics, whether German, Britiſh, or French: but as the moſt skilful grammarians, who underſtand perfectly the genius of the Greek and Roman language, do not always comprehend the philoſophy of the ancients; they ſometimes omit very important ſtrokes, or render them obſcurely; for this reaſon, we have not always truſted to their tranſlations, but examined the ſources.

Among all theſe modern critics, there is none we have made more uſe of than the learned Dr. Cudworth. As this great man had not a ſyſtematic genius, his work is a confuſed heap of pearls and precious ſtones, which we have endeavour'd to range under different heads, and digeſt all into a regular ſcheme.

We have alſo examined the moſt intelligent travellers into Aſia, Africa and America; becauſe we ſometimes find very valuable hints of the divine philoſophy, in the popular traditions of the moſt ſavage countries.

We leave to others the care of deſcribing the laws, arts, and ſciences of the ancients, their agriculture, architecture, and military skill; their aſtronomical obſervations, geometrical diſcoveries, and poetical inventions; their ſtatues, paintings, gravings and medals; great helps may be found in ſome of theſe curious reſearches, and they may be ſometimes very uſeful in the divine philoſophy. We confine ourſelves to give a faithful account of the ſublimer doctrine of the ancients, of the forms of their mind, of their ſyſtem of God, and the univerſe, and of the moral diſpoſitions and ſentiments of their heart. This ſecond part of our Work then will be properly a hiſtory of the human mind in all ages, nations, and religions, concerning the moſt divine and important truths.

THE

PHILOSOPHICAL PRINCIPLES OF NATURAL AND REVEALED RELIGION.

INTRODUCTION.

WE have ſhewn in the firſt part of this Work, that all the great principles of Natural and Revealed Religion may be reduced to ſix heads, every one of which may be ſubdivided into three parts, or ternaries. (1.) The exiſtence of God, whoſe eſſential attributes are three, and can be but three, power, wiſdom, and goodneſs. (2.) The three perſons in the Trinity, Father, Son, and Holy Spirit. (3.) The three manifeſtations of the Meſſiah, pre-exiſtent, ſuffering, and triumphant. (4) The three ſtates of human nature, elevated, fallen, and re-eſtabliſhed. (5.) The three ſtates of angelical nature, uncorrupted, degraded, and reſtored. (6.) The three eſſential, neceſſary means of re-uniting the ſoul to God, prayer, mortification, and ſelf-denial. This ſacred ſexenary contains the whole of Natural and Revealed Religion; and

all the other doctrines of faith are but corollaries from these great truths.

Our design in this second part is to shew, that the sages of all nations, ages and religions, had some ideas of these sublime doctrines, tho' more or less degraded, adulterated, and obscured; and that these scattered hints and vestiges of the most sacred and exalted truths were originally rays and emanations of ancient and primitive traditions, handed down from generation to generation, since the beginning of the world, or at least, since the fall of man to all mankind. Before I enter into this discussion, it is fit to premise these remarks.

1. According to the Mosaic accounts of the origin and propagation of mankind, the protoplast had a perfect knowledge of all the great principles of Natural and Revealed Religion. Adam created in a state of innocence, before sin and passion had darkened his understanding, who conversed with the Logos in paradise under a human form, must have had a perfect knowledge of the Deity, and of the love we owed to him. Adam, after the fall, could not but know the miserable state, into which he had plunged himself, with all his posterity. Scripture assures us, and all divines agree, that God, after having banished him from paradise, revealed to him the sacrifice, sufferings, and triumphs of the Messiah. Thus Adam must have had a perfect knowledge of all the great principles both of Natural and Revealed Religion.

2. A wise and holy legislator, who had a perfect knowledge of those divine truths, must have had a sincere desire, and neglected no means, to transmit this knowledge to his posterity. Adam became penitent after his fall, fill'd with a

ſacred horror at his diſobedience, and penetrated with grief for the miſery in which he and all his poſterity were involv'd, muſt not only have given them temporal and civil laws, to procure the peace of human ſociety, during this life, but ſpiritual divine laws, to help them to recover their primitive happineſs in the next. Yea, he muſt not only have inſtructed his children then exiſtent in theſe ſublime truths, but have given them orders to tranſmit the ſame notions to their poſterity. All the holy patriarchs muſt have done the ſame, from generation to generation, till the deluge; when Noah, poſſeſſed with the ſame ſpirit, had, no doubt, the ſame care to hand down, to ſucceeding ages, thoſe eſſential truths. Now, ſince the holy patriarchs, before and after the deluge, could and ſhould have acted thus, it is ſure they did ſo.

3. It is no ways probable, that ſuch a wiſe man as Noah, who was inſtructed by, and converſed with the Logos, would have truſted to oral tradition alone, for the preſervation and tranſmiſſion of theſe divine lights, and ſublime myſteries of faith to his poſterity, and all the nations who were to cover the face of the earth. He, no doubt, took care to have them wrote in ſuch characters as were then in uſe. All grant that the firſt way of writing was by hieroglyphics. Joſephus the hiſtorian ſays, this method was in uſe before the deluge, and that (a) 'ſome of the ſons of Seth knowing the world was to 'periſh, firſt by water, and then by fire, wrote all the diſco-'veries they had made in aſtronomy, upon two pillars, one of 'ſtone and another of brick, the firſt to reſiſt the water; and 'the other the fire.' He even pretends that the one of ſtone re-

(a) Joſeph. Antiq. lib. i. cap. 3.

main'd to his time. If there be any thing true in this ſtory of Joſephus, it is probable, that he miſtook the myſteries of relion wrote by ſome antidiluvian father upon theſe pillars, for aſtronomical obſervations. The firſt was worthy of their zeal, the laſt ſcarce deſerved their attention. (a) Moreover Porphyry ſpeaks of ſome very ancient pillars preſerv'd in the iſland of Crete, upon which were wrote the myſteries of religion. (b) 'Lactantius and Theodoret maintain, that Euchmerus, 'Sanchoniathon, Herodotus, Diodorus of Sicily, and many 'other authors had profited much by theſe ancient hieroglyphical monuments to compoſe their hiſtories.' (c) Manetho, in a fragment preſerv'd to us by Euſebius and Syncellus, ſays, 'that the ſecond Hermes called Triſmegiſtes, tranſlated, 'or rather tranſcribed in vulgar alphabetical letters, what the 'firſt Hermes had wrote in hieroglyphical characters, upon 'pillars of ſtone.' (d) Ammianus Marcellinus ſays, 'that the 'ancients foreſeeing a future deluge, and fearing that the 'myſteries of religion ſhould be loſt and forgot, cut out ſeve'ral caverns in great rocks, and graved theſe myſteries on their 'walls in hieroglyphical characters which were the figures of 'animals.' In fine, Jamblichus adds, (e) 'If you propoſe any 'philoſophical queſtion, we ſhall decide it to you, according to 'the ancient pillars of Mercury, which Plato and Pythago'ras before him read, and hence compoſed their philoſophy.'

4. It is certain, that the word Hieroglyphics, which the Greeks made uſe of to deſign theſe ſymbolical characters, ſig-

(a) Porphyri. lib. ii. de Abſtin.
(b) Lactant. Inſtitut. lib. i. et Theodoret. Sermo ſecund. ad Graecos.
(c) Maneth. apud Euſeb. et Syncell.
(d) Ammian. Marcell. lib. xiii.
(e) Iamblic. de myſt. Aegypt. edit. Oxon. 1678. pag. 3.

nifies a ſacred graving or ſculpture, becauſe this way of writing was firſt conſecrated to preſerve and tranſmit to poſterity ſome idea of the myſteries of religion. The firſt ſages of the moſt remote antiquity made uſe of ſenſible ſigns and images to repreſent intellectual and ſpiritual truths. All the different parts of nature were employ'd in this ſacred language; the ſun, the moon, the planets, and the fixt ſtars. As the heavens are a continual object of our view, it is poſſible that the wiſe men among the antidiluvian, or poſtdiluvian patriarchs gave names to the luminous bodies that ſhine there, relative to the great myſteries of faith, that ſo, in ſeeing them every day and every night, they might recall to our mind, the remembrance of divine truths, and be as a book opened to the view of all mortals, in which they might read at all times. Nothing was more proper to perpetuate the memory of ſacred truths, and tranſmit them to poſterity. Hence may come all the names of the conſtellations which deſign ſome property or event attributed to the good and evil principle; as the Lyon, which was one of the ſymbols of the Logos humaniz'd, whom the Hebrews called the Lyon of the tribe of Judah; the Ram or Lamb, the Bull, &c. The evil principle was repreſented by the Dragon, or the Serpent, the Scorpion, the Capricorn or wild goat, &c. We dare not venture to explain all the reſt, this detail might degenerate into fiction and wild conjectures, becauſe we have loſt the alphabet of this hieroglyphical language. Moreover, the figures of birds, animals, inſects and vegetables were alſo employ'd in this ſymbolical ſtyle, becauſe their different properties and natures were look'd upon as emblems, repreſentations and figures of the qualities, actions and

paſſions, of the attributes, virtues and vices of intelligent beings. The ſource of this primitive hieroglyphical language ſeems to have been the perſuaſion of a great truth which we have demonſtrated in the firſt part of this work, that the viſible world is repreſentative of the inviſible; that the properties, forms, and motions of the one were copies, images, and ſhadows of the attributes, qualities and laws of the other; and, in fine, that both the material pictures and intelligent images were, in their primitive original ſtate, repreſentative of their common archetype. I repeat once more, that as we have no longer any reliſh for this ſublime analogical philoſophy, nor any knowledge of the hieroglyphical characters which depended upon it, we cannot, nor dare not enter into a particular explication of all the ſymbols of the ancients. What is ſure from the name Hieroglyphics, is, that this ancient way of writing was at firſt conſecrated to the expreſſion of divine things.

5. All religious and learned nations have by tradition the idea of a great Man or Legiſlator, who was the firſt author of theſe ſacred ſymbols and hieroglyphics, of letters and ſciences, who taught them their original laws, ſacred myſteries, and religious rites. The Chineſe called him Fohi; the Indians, Zoroaſter; the Chaldeans, Douvanai; the Egyptians, Thoyt; the Phenicians, Taaut; the Latins, Mercury; the Greeks, Hermes; the Arabians, Adris or Edris; the Gauls, Teutatis. Now, upon a ſtrict examination and deep enquiry it will be found, that according to aſtronomical and chronological calculations, all theſe men lived ſometime before the univerſal deluge; yea, that they were all the ſame man, and

conſequently ſome antidiluvian patriarch whom every one thought to be of his own nation, becauſe being all deſcended from him, they look upon him to be their forefather, and to belong to them as their founder, their ſage, and their inſtructor; juſt as they, who look from the circumference to the center, believe that this common point belongs equally to them all, becauſe their view terminates there by ſtreight lines. Some think that this antidiluvian patriarch was Enoch himſelf. Others believe that it was Noah the reſtorer of mankind. Whatever be in theſe conjectures, it is certain from the principles laid down, that the antidiluvian or Noevian patriarchs ought to have taken ſome ſurer meaſures for tranſmitting the knowledge of divine truths to their poſterity, than by oral tradition, and conſequently, that they either invented or made uſe of hieroglyphics and ſymbols, to preſerve the memory of theſe ſacred truths; ſince this was inconteſtably the moſt ancient manner of writing, according to the ſentiment of all learned men.

6. If this be ſo, then it is certain that according as the world increaſed and was peopled after the deluge, the ſons and grandchildren of Noah who had heard the pious inſtructions of their common father, and ſeen the terrible judgments of God upon the world, ought to have been very careful and ſolicitous to preſerve thoſe ſacred monuments and hieroglyphical records of religion, which, for the future, we ſhall call the Enochian or Noevian ſymbols. Every head of a family might have had them copied, and carried to the country he went to inhabit with his family. Thus the ſymbolical characters, images and repreſentations of divine intellectual truths, were

much the ſame in all nations. Of this we have unconteſtable proofs, ſince the ſymbols of the Chineſe are very oft the ſame with thoſe wrote upon the Egyptian obeliſks yet preſerved: for all the Chineſe characters are hieroglyphics. We find alſo, that the Gauls, Germans and Britains long before they were conquered by Julius Caeſar, had much the ſame ſymbolical repreſentations of their ſacred myſteries and Deities, as the Egyptians, Greeks and Romans. Moreover, it is certain, that very oft there is a great reſemblance betwixt the Hebraic ſymbols and the Pagan hieroglyphics, as will be ſeen more fully hereafter. Wherefore, we may reaſonably conclude, that wherever this ſimilitude is found, the ſame truths are indicated by both; ſince the original ſource of tradition was the ſame to all nations. The moſt part of the primitive fathers of the church taught expreſsly that many of the Pagan ſymbols, fables, and ſentiments were relative to, and repreſentative of the divine myſteries of our holy religion, which the firſt heathens had learned from the ancient tradition of the Noevian patriarchs. In ſucceeding ages, theſe hieroglyphics were graved upon different ſtones, metals, medals, urns, obeliſks and other materials expoſed to public view, in order to recall to the mind the remembrance of theſe ſublime myſterious truths. The hieroglyphical language and characters were at firſt invented not to render religion myſterious, and cover it with an impenetrable veil, but, on the contrary, to render its ſublime, intellectual, ſpiritual ideas ſenſible, viſible and familiar to the vulgar.

7. By ſucceſſion of time, the true original ſenſe of the ſacred ſymbols and hieroglyphics was forgot, men attach'd

themſelves to the letter, and the ſigns, without underſtanding the ſpirit and the thing ſignified. Thus, the Pagans fell by degrees into groſs idolatry and wild ſuperſtition. They miſtook the original for the picture; the images of the ſun, moon, and ſtars, of men and women, of animals, plants, and reptiles, for ſacred and divine powers reſiding in theſe viſible creatures. Thus, according to the expreſſion of the ſublime doctor of the Gentiles (a) 'they changed the glory of the uncorrup-'tible God, into an image made like to corruptible man, and 'to birds, and four-footed beaſts and creeping things.' The Pagan prieſts favour'd all theſe ſuperſtitious and idolatrous degradations, to gain money, enchain the people, and inhance their ſacerdotal power and prieſtcraft. The poets invented fables, obſcured all a-new by their wild fictions, and degraded the divine nature by underſtanding and interpreting in a literal ſenſe, all the ancient ſymbols. The fabulous age begun among the Greeks, but all the wiſer nations and philoſophers complain of the abuſe they made of the ſacred hieroglyphics, and the corruptions they introduced into religion. This is plain from a fragment of Porphyry preſerved by Euſebius (b). 'The way of the Gods is ſteep and very craggy, ſays this 'Pagan philoſopher, the Barbarians found out many of its 'paths, but the Greeks wander'd from them, and thoſe who 'kept them ſpoil'd them: but God diſcover'd theſe hidden 'ways to the Egyptians, the Phenicians and Chaldeans, to 'the Lydians and Hebrews. For this reaſon Apollo ſays in 'another oracle; the Chaldeans alone and the Hebrews have 'got wiſdom, purely worſhipping the ſelf-begotten King-

(a) Rom. i. 23. (b) Euſeb. Praepar. Evangel. pag. 412.

'God.' It was then in this little corner of the earth called Greece that mythology began. The Egyptians look'd upon them as always children, notwithſtanding of their fine imagination, and as having no true knowledge of divine things. During this fabulous humour and age, the ſacred, ancient and primitive ſymbols were degraded, obſcured, miſinterpreted, diſmember'd, mangled and disfigured. The ſacred became profane; the divine, human; and the moſt ſublime truths were turn'd into wild fictions. Time, like a river, carried aloft ſome ſuperficial, light, imaginary ideas, while it ſunk to the bottom and plunged in oblivion the moſt ſolid, weighty, and important truths.

8. As in the hieroglyphical language there are no conjugations, tenſes, nor modes, the future was oft taken for the paſt; thus, all the ancient traditions and ſymbols that expreſs'd our Saviour's pre-exiſtent, ſuffering and triumphant ſtate were confounded in one, and interpreted of imaginary heroes, or conquerors who had ſignaliz'd themſelves in different countries and corners of the earth. When the ancient hieroglyphics repreſented the Son of God, the eternal Logos, and his pre-exiſtent humanity, as full of love for his creatures, as purſuing them through all the wild mazes of error and vice in order to cure, purify and reſtore them, as the lover of ſouls, as jealous of their heart, as ſitting upon the tops of high mountains, at the gates of great cities, as deſcending upon earth under a corporeal form, as diffuſing itſelf through all nations to make men friends of God; they repreſent the Deity as coming down from heaven to deflower virgins, commit rapes, adulteries, and inceſts. When he was figured in theſe ancient

ſymbols, as a ſacrifice to expiate the ſins of men, as ſuffering the moſt cruel agonies, torments and death; they invented the different ſtories of the murther of Oſiris, the death of Adonis, the exile of Apollo, and a thouſand other fictions, where tho' the fund bepreſerv'd, yet circumſtances are added, which degrade the divine nature. When the God-Guide and the great deliverer was repreſented in that ancient ſymbolical language as a conqueror, as the Lord of Hoſts, as a ſtrong and powerful King who combats every day the inviſible powers of darkneſs, diſpoſſeſſes them of their ſpoils, and who will one day come triumphant upon the clouds, full of indignation, to deſtroy the wicked, and baniſh all moral and phyſical evil from the earth; they confounded the inviſible with the viſible, the future with the paſt, and forged ſtories of the robberies and ſtealths of Mercury, of the furies of Bacchus, the labours of Hercules, and the cruelties of Mars. Thus, all the ſublimeſt truths expreſſed by the ſymbolical characters were changed into wild fictions, and impious fables; and the uncorruptible God was changed into the image of corruptible man.

9. From theſe falſe explications and total oblivion of the true ſenſe of the original hieroglyphics, there aroſe among the Egyptians, Greeks, Romans, and perhaps Pagans of all nations, three ſort of Interpreters of thoſe ſacred ſymbols, hiſtorical, phyſiological, and theological. All of theſe ſeeing, that the fables and fictions of the poets could not be underſtood in a literal ſenſe, the firſt imagined they were allegories which contained the true hiſtory of kings, generals and heros who had lived in their country. The ſecond finding no veſ-

tiges of these imaginary events in the truest and most ancient annals, fancied they were metaphorical expressions of the different parts, properties and phoenomena of nature. The last more profound and intellectual explain'd all these fables and fictions of something more divine and sublime. What deceived the first sort of interpreters was this; as Christians take the names of saints at baptism, so the Pagan kings, princes and heroes assumed very oft the names of their Deities. Thus, the mythologies were filled with many sorts of Saturns, Jupiters, Mercuries, Apollos, Gods and Goddesses of all kinds, and nations. The historians who follow'd the fabulous ages, servilely copied the poets, made the different names and symbols of the middle God so many different heros, that had lived in their country and done wonderful facts and atchievements before their deification. This was an error that Plutarch rebukes in Euhemerus (a), 'It would be a dangerous mistake, 'says this philosophical historian, yea a manifest impiety to 'interpret what is said of the Gods as Euhemerus the Mes'senian did, who applied all to the ancient kings and gene'rals. This would in the end serve to destroy religion, and 'estrange mens minds from the Deity.' The physiological mythologists, not knowing what to make of these ancient symbols, hieroglyphics and traditions, and finding the literal sense altogether incongruous, ridiculous, absurd, and incompatible with the divine nature, explain'd all the symbols, allegories and fables in a physical manner, and look'd upon them as emblems, images, and representations of material nature and its different parts, qualities and operations. Thus

(a) Plutarch. de Isid. et Osirid. pag. 308. edit. Lut. Par. fol.

Juno was look'd upon as the aether, Jupiter as the air, Neptun as the ſea, Cybele as the earth, Vulcan as the fire, Apollo as the ſun, Phoebe as the moon, and all the inviſible powers, perfections, and hypoſtaſes of the divine nature, as ſo many members of the viſible creation. Thus, the original ſenſe was intirely perverted, the ſign became the thing ſignified, and the reality was look'd upon as a ſymbol. The combats of the Gods with the Titans, and all that was ſaid of the fabulous Deities thus transform'd, crumbled, and diſſolved into different parts of the material univerſe, were look'd upon as ſo many allegories to explain the different changes, irregularities, phoenomena and combats of the elements. This was the ſenſe given to the ancient ſymbols and traditions degraded, diſguiſed and mixed with fables, by Anaximander, Democritus, Epicurus, Lucretius, and all the ſect of the Materialiſts. Nothing is more contrary to the primitive deſign of the ſymbolical language, than this ſyſtem of the phyſiological interpreters. Symbols were at firſt invented, as we have already remark'd, to render ſpiritual ideas intelligible by ſenſible images, and not to diſguiſe viſible objects, by ſpiritual metaphors, which would have render'd the moſt common, vulgar, and obvious phoenomena of nature altogether enigmatical and unintelligible. This metaphorical, enigmatical language is quite another ſtyle, than the hieroglyphical one, whoſe firſt intention was to give a lively ſenſe of divine truths, and not to cover, vail and darken them. The ſource of this ſyſtem was impiety, it's conſequences wild fiction, and its end a total contempt of antiquity, as a race of weak mortals without reaſon, elevation, or ſentiment. The diviner and more

exalted philoſophers among the Pagans who were, as St. Juſtin Martyr calls them, truly inſpired by the Logos, and enlightned by that eternal Wiſdom, which, according to Solomon, diffuſes itſelf through all nations, and makes friends of God and prophets, ſaw through the vail, and diſcovered in the ancient ſymbols ſome faint notices of ſpiritual truths. Such were Zoroaſter among the Perſians, Triſmegiſtes among the Egyptians, Pythagoras, Socrates and Plato among the Greeks. They looked upon all the ſymbolical repreſentations, and hieroglyphics, and even the poetical fictions of the ancients as repreſentative of ſomething intellectual and divine. They deſpiſed and condemned all the fabulous diſguiſes that ſerved to degrade the divine nature, and authoriſe vice; yea, perhaps many of them like Socrates ſuffered martyrdom for their oppoſition to idolatrous practices, inhuman ſacrifices, and ſuperſtitious principles.

10. We muſt not however think, that the Pagans alone were guilty of theſe degradations, alterations and falſe explications of the ſacred ſymbols and ancient traditions. As men are much the ſame in all nations, ages and religions, and that human nature is an inexhauſtible ſource of ignorance, ſelf-love and cupidity, the members of the viſible church both Jewiſh and Chriſtian fell into far greater tho' very different abuſes, and miſinterpretations of ancient tradition, than the Pagans. Tho' the Jews had a law written not in a hieroglyphical ſtyle, but in vulgar language, yet they explain'd all the metaphorical deſcriptions of the divine nature and attributes in a literal ſenſe, and form'd to themſelves the idea of a partial, fantaſtic, furious, wrathful God who loved one na-

tion only and hated all the reſt. Becauſe they were choſen to be the depoſitaries of the ſacred oracles, and had the external means of ſalvation, they fancied that the God of the Iſraelites was not the God of the Gentiles; that he abandon'd all other nations to a total ignorance of his eſſence, and to inevitable damnation. They interpreted all the glorious prophecies about the Meſſiah and his appearance here below, of a temporal kingdom, when their nation ſhould be exalted above all other nations, and they become the ſole favourites of heaven, yea, the conquerors of the earth. They confounded the ſuffering ſtate of the Meſſiah with his triumphant reign; and ſo paved the way for crucifying the Lord of life. The Chriſtian mythologiſts and ſchoolmen have diſguiſed, obſcured and adulterated all the principal articles of faith by their wild fictions about preſcience and predeſtination, original ſin and eternal pains, vindictive juſtice and ſatisfaction to appeaſe it; the impoſſibility of ſalvation out of the ſacred pale; and the eternal reprobation of the Jews and Pagans that live and die in an invincible ignorance of the hiſtorical facts of the New Teſtament. They have interpreted all the glorious promiſes about the reign of the Meſſiah to the external ſplendor of the Chriſtian hierarchy; changed true, ſaving, ſupernatural faith into a ſpeculative belief of the divine myſteries which the devils believe and tremble; ſupernatural hope into a ſpiritual concupiſcence, and pure love into a refined ſelf idolatry; and, in fine, they have ſubſtituted the Judaical practice and obſervation of the external means, in place of true prayer, inward mortification and perfect ſelf-denial. As there was however, in all ages and nations, ſince the fall, holy, elect ſouls among the

Pagans who did not follow the groſs corruptions of their falſe religions, ſo there ever was and will be faithful, choſen ſouls among the Jews and Chriſtians who have not adopted the abuſes of the true religion, and who have been true adorers in ſpirit and in truth, true Iſraelites and children of Abraham, true diſciples of Jeſus crucified, who penetrated the ſublime ſenſe of all the ſymbols, rites and ſacraments, and conſequently, who never bowed the knee to Baal, nor worſhipped the whore, the beaſt and the dragon.

11. The literal interpreters of the Pagan ſymbols and hieroglyphics, religion and mythology, among the moderns, have affected to degrade them, and thereby to repreſent the Orientals and Egyptians, whom God himſelf commends in ſcripture for their ſuperior knowledge, as alſo the Greeks and Romans, whoſe mathematical, moral, hiſtorical, poetical, and mechanical productions are ſtill the objects of our admiration, yea, all the Pagan nations, whether Europeans, Africans, or Americans, as men who had no juſt ideas of the Deity, nor of religion; who believed and adored as myſterious the groſſeſt, moſt childiſh, and moſt inſipid fables. This monſtrous prejudice came originally from the groſs ignorance, religious impoſture, and falſe zeal of the Phariſaical and fataliſtical doctors, who imagine they do a great deal of honour to revealed religion by maintaining, that out of the viſible church, there never were nor can be any divine lights, ſaving graces, ſupernatural virtues, nor any poſſibility of ſalvation. The Atheiſts, Deiſts, and Free-thinkers take occaſion from this odious error to laugh at all religion, as a mere invention of politicians to awe the multitude, and

a trick of prieſtcraft to gain money. This falſe idea of the literal mythologiſts makes the ſtudy of antiquity a childiſh, trifling amuſement fit only for ſchool-boys, who have not yet attain'd the age of reaſon, and altogether unworthy of our attention and reſearch. By the principles above-mentioned, the ſtudy of antiquity, of the mythology, ſymbols, inſcriptions, medals, gravings, ſtatues, and religion of the Pagans becomes uſeful, agreeable, and worthy of the moſt exalted geniuſes, ſince this ſtudy may help us to trace down from the origin of the world to this day, the precious veſtiges of the moſt admirable and ſublime truths. Thus, the ſubaltern ſciences that appear trifling curioſities in themſelves, will become ſubſervient to the principal primitive ones, the knowledge of God and the human mind.

12. We muſt, however, take care not to fall into the ſpurious ſyſtem of ſome modern critics who imagine that all the mythology of the heathens was originally derived from the Hebrew writings, and is relative to the facts and hiſtory of that nation: that Oſiris and Jupiter were Adam, Iſis and Juno Eve, Tubalcain Vulcan, Bacchus, Noah; Apollo, Adonis, Mythras, Mars, Mercury and Hercules were Abraham, Moſes, Joſuah, or ſome other holy patriarch of the Hebrew nation, and, in one word, that all the heroes of the Jews are the Gods of the Gentiles. This is the ſyſtem of Bochart, Voſſius, Huet, Thomaſſin, Gale, and almoſt all the antiquarians of the laſt century; men otherwiſe of great learning, but very bad philoſophers. This imaginary ſyſtem appears abſolutely falſe for the following reaſons; (1.) It is founded upon certain forced reſemblances betwixt the Jewiſh heroes and

the Pagan Deities. It is not enough to prove that perſons are the ſame, becauſe they were born in the ſame country, lived in the ſame time, and did ſome actions that reſemble each other; this reſemblance may be found between the great heroes of all nations and ages. (2.) If there be any reality in theſe ſcanty and defective conjectures, it muſt be only in ſo far, as theſe Jewiſh heroes themſelves were types of the Meſſiah and of the deſire of all nations, who muſt have heard of his coming by ancient tradition, ſince they all expected it. Now, to ſay that the heathen Deities were only types of types, is very improbable. (3.) The Jews were generally deteſted from the beginning by the Gentiles. After the death of Moſes, the former made war upon the later, were the ſcourge of their neighbouring nations, ſpared neither age nor ſex, and were known to them only by their hoſtilities, and examples of terror. It is no ways probable, that thoſe who eſcaped from their ſword, erected the legiſlator of the Jews into a God, and paid divine homage to the heroes of a nation that appeared to them ſo ſanguinary, eſpecially, ſince it was a cuſtom among the Pagans, rather to charge with imprecations the indigenal Gods of their enemies, than to make them objects of their adoration and worſhip. (4.) It is certain that the Chineſe who never ſo much as heard of the Jews before our Saviour's coming, and never read their writings, had long before the Chriſtian aera original books which contain the ſame traditions of the ſacred Sexenary, as ſhall fully appear hereafter. We muſt therefore aſcend higher than Moſes and the Hebrew nation, to explain the true origin of the Pagan univerſal ſymbols and principles of reli-

gion. (5.) In fine, there is nothing in the perſons, nor hiſtory of the Hebrew patriarchs ſince Moſes, that could equally intereſt all nations; whereas, the principal doctrines of the ſacred Sexenary above-mentioned, the ancient traditions about the divine nature, of a Son of God who was to come and deliver them from all moral and phyſical evil, who was to reſtore the world to its primitive perfection and beauty, were objects that intereſted equally all nations; and therefore, it is no wonder, if ſome hints and veſtiges of theſe ſacred truths be found in all their mythologies and religions tho' diſguiſed, degraded and adulterated.

This ſeems to be a more rational ſyſtem of antiquity, than has yet appeared. The moſt part of its branches will be fully illuſtrated in the following ſheets, and the reſt will appear convincing to thoſe who have carefully peruſed and been perſuaded of the truth of the foregoing part. As theſe twelve remarks however, may appear too complicated and leſs evident to novices in true learning, we ſhall reduce them to the following principles, which none can deny who have a true veneration for the ſacred oracles, and a tolerable knowledge of antiquity.

1. Adam, Noah, all the antidiluvian and poſt-diluvian patriarchs, knew the great principles of Natural and Revealed Religion, and therefore could and ſhould have taken all meaſures poſſible to tranſmit this ſaving knowledge to their poſterity.

2. It would have been unbecoming the prudence and ſanctity of theſe holy patriarchs, not to have choſen ſome ſurer method for tranſmitting theſe ſacred truths, than by oral tra-

dition, which is much more ſubject to falſification than written tradition.

3. The moſt ancient, the moſt expreſſive and the moſt palpable way of writing, was not by arbitrary names, and alphabetical letters, but by ſymbolical gravings, which repreſented intellectual ideas by corporeal images; and this way of writing was particularly conſecrated to the uſe and tranſmiſſion of divine things to poſterity, as the word hieroglyphic indicates.

4. According as the world increaſed and was peopled after the deluge, the ſons and grandchildren of Noah copied and carried thoſe ſacred ſymbols of religion to the different places of the earth which they went to inhabit with their families; thus, theſe ſymbolical characters were tranſported from country to country, over all the face of our terreſtrial globe: and for this reaſon it is, that the ſymbols, images, idols, ſtatues, repreſentations, traditions, fables, and mythologies about the Gods, Goddeſſes, and religion are much the ſame in all nations.

5. By ſucceſſion of time, the true, original ſenſe of the ſacred ſymbols and hieroglyphics was forgot. Men attached themſelves to the letter and to ſigns, without underſtanding the ſpirit and thing ſignified, and thus fell by degrees into the groſſeſt idolatry and wildeſt ſuperſtition. They explain'd the ſacred ſymbols according to their fancy; and ſo turn'd all the ancient traditions into fables, fictions and mythologies, where tho' the circumſtances were different, yet the fund was ſtill the ſame.

6. Notwithſtanding of theſe degradations, adulterations,

and misinterpretations of the original symbols and traditions, there still remains some hints, rays, and vestiges of divine truths, and especially of the sacred Sexenary, in the mythologies, and religions of all nations from East to West, from North to South, in Asia, Europe, Africa and America, as will fully appear from the following collections.

These six principles will appear evident to every one who has the least taste of sacred and profane antiquity. I know that Atheists, Deists, Free-thinkers and Minute-philosophers of all kinds will laugh at those preliminary principles, because they have a perfect contempt for every thing that shows the least veneration for the sacred oracles, or the facts contained in them. The histories of Adam, Enoch, Noah and the deluge are, according to them, as imaginary as the fables of Saturn, Jupiter, Bacchus and Deucalion. But if it can be proven from the records of the ancients, that vestiges of the most sacred truths are to be found in all nations, ages and religions, then I maintain, that the Mosaic history of the origin and propagation of mankind, can alone give a reasonable solution of this great phenomenon in the history of the human mind; and that to imagine this similitude and harmony of principles, to proceed from pure hazard, is as ridiculous and unphilosophical, as to pretend all things to have been form'd by blind chance and fortuitous necessity. All depends then upon proving this uniformity and universality of religious sentiments in all places and times. I shall begin first with the most ancient nations, descend by degrees, and range my quotations under the six capital articles already mention'd.

CHAP. I.

OF GOD'S EXISTENCE, AND THREE ESSENTIAL ATTRIBUTES, POWER, WISDOM AND GOODNESS.

I BEGIN firſt with the Hebrews, who may be juſtly looked upon as one of the moſt ancient nations in the world. Their common father and founder was Abraham, who lived about four hundred years after the univerſal deluge. From this time they began to be a people diſtinguiſhed from all other nations, and became very numerous long before the legiſlator Moſes delivered them from their captivity in Egypt, above four hundred years afterwards. I ſhall not yet examine, prove, nor ſo much as ſuppoſe the divine inſpiration of their ſacred books. I ſhall conſider them only as a collection of very ancient records, their legiſlator as a very great philoſopher, and their principal heroes as men who had very ſublime ideas of the Deity.

The great law-giver of the Jews begins his Coſmogony, or hiſtory of the origin of the world, by repreſenting God as ſallying, ſo to ſpeak, out of his ſtill eternity to create the heavens and the earth, not from any pre-exiſtent matter, which was the ſubject of his operation, but as giving exiſtence to what had none before. 'In the beginning,' ſays he (a), 'God

(a) Gen. i. 1.

'created the heavens and the earth.' In the beginning of time, when succeſſion, variation, and mutability began, God created the heavens and the earth, intelligent images and material pictures repreſentative of his divine perfections; and therefore the former were all life, light, and love, and the latter all active, luminous, and beatifying. Since they were created, they were not emanations of his ſubſtance, but ſimple effects of his power, their matter was made, as well as their different forms.

In another place (a) Moſes defines this Creator of all things, THE BEING THAT IS, the ſelf-exiſtent Being, the Being to whoſe eſſence exiſtence belongs, whoſe exiſtence is neceſſary and whoſe non-exiſtence is impoſſible. We have ſhewn in the firſt Part that this ſelf-exiſtence expreſſes, ſuppoſes and includes all other perfections; eſpecially eternity and immenſity, now what is eternal in all times muſt be immutable, and what is immenſe in all places muſt be unextended, and therefore is incorporeal and ſpiritual.

Moſes, in his ſublime anthem (b), repreſents God not only as infinite in power, in ſtrength, in dominion and empire, who produced the world from nothing, and governs it by general laws of unerring wiſdom, but as the ſovereign maſter of nature who changes, ſuſpends, and overturns theſe general laws when he pleaſes, to produce particular effects of power, wiſdom, and goodneſs by wonders, prodigies and miracles. With the ſame breath, and in the ſame divine ſong, he proclaims God to be not only the Lord glorious in might, but glorious in holineſs, merciful and gracious, long-ſuffering and

(a) Exod. iii. 14. (b) Ibid. cap. xviii. 11. 26.

abundant in goodneſs, forgiving iniquity, tranſgreſſion and ſin to thoſe who truly repent, who turn to him, who hearken to the voice of eternal wiſdom, who deſire to imitate his perfections, and to follow righteouſneſs, juſtice and truth; tho' in other places he declares him irreconcileable to ſin, impurity and injuſtice, a conſuming fire that muſt deſtroy it, and full of indignation till it be quite annihilated.

The ſame legiſlator knowing the abuſes which the nations had already made of the hieroglyphical ſymbols, and ſenſible images of intellectual ideas, forbids the Hebrews to repreſent the pure eſſence of the Deity by any thing corporeal (a), by graven images or ſtatues, or any thing in heaven, upon earth, or in the ſea, thereby to accuſtom them to adore in ſpirit and in truth the ſupream incorporeal eſſence, and teach them the perfect ſpirituality of his nature. It is true that Moſes ſeems to contradict this ſublime idea of the incorporeity of the divine eſſence, ſince he ſtill repreſents the Lord God as appearing to Adam in paradiſe, to the patriarchs, to himſelf, and to the prophets under a viſible form, with corporeal members, and a human ſhape: but we ſhall ſhew hereafter, that all theſe viſions moſt real, tho' ſupernatural, muſt be underſtood of the ſacred pre-exiſtent humanity to which the Logos was united from the beginning of the world, and not of the inviſible, incomprehenſible, unacceſſible eſſence of the pure Deity, which no man can ſee during this mortal life.

Moſes in the next place acquaints the Iſraelites, that the true adoration which the pure Divinity demands, is to be holy (b) as God is holy, and that this holineſs conſiſts in loving

(a) Exod. xx. 4, 5. (b) Levit. ix. 2.

the inviſible Deity with all their ſtrength. This was always the eternal, immutable, and univerſal law of all intelligent natures. For this reaſon, he reduces all the ſtatutes, precepts and commandments to this one great law, (a) 'and now, Iſ-'rael, what doth the Lord thy God require of thee, but to 'love him and to ſerve him with all thy heart, and with all 'thy ſoul?'

The book of Job, which is thought to have been wrote by Moſes, is full of the ſublimeſt ideas of the divine unity, immenſity, and ſovereign empire over all the creatures, his power in producing, his wiſdom in governing, and his all-watchful providence in preſerving all things. It ſeems to have been wrote, not only to give the Iſraelites a model of patience and ſanctity in the perſon of Job, during their ſlavery in Egypt, but alſo to ſhew that God had choſen elect ſouls, even in the race of Eſau, and in the boſom of Paganiſm, idolatry and ſuperſtition.

As Moſes knew that man was compoſed of ſoul and body, and that he wanted external ſigns and ſymbols to excite him to ſpiritual, internal adoration, he eſtabliſhed a public worſhip that was all figurative and ſymbolical. Inſtructed by the patriarchs and the deſcendants of Noah in all the great principles of Natural and Revealed Religion, in the Being and Attributes of God, in the fall of man, in the future advent of the Meſſiah in his ſuffering and triumphant ſtate, in the true means of re-union to our great original, he eſtabliſhed a public worſhip, that was repreſentative of theſe ſalutary truths and divine virtues. All the neceſſary and moſt vulgar func-

(a) Deuter. vi. 5. and x. 12.

tions of life were conſecrated by a divine command, and ſo became acts of religious obedience. The external worſhip of the Jews was loaded with a great variety and multiplicity of rites, and ordinances, which when practiſed in the true ſpirit of their inſtitution, became a ſort of continual prayer; their abſtinences a daily mortification, their ablutions and purifications, ſymbols of that perfect purity of heart neceſſary to prepare us for the divine union; the daily, weekly, monthly, and yearly feaſts and ſacrifices, were emblems and ſymbols either of the great Victim to be offered up for the ſins of the world, or of the internal ſacrifice of the paſſions, ſenſual deſires, or ſpiritual vices, which muſt be immolated e're we can be reunited to our firſt Principle. If the Iſraelites had been faithful to this great plan, they would have become a nation of true philoſophers and contemplatives, who would have walked before God, and ſoon become perfect, like the patriarchs. They would have placed all their felicity in the hopes of a better life, and practiſed all the moral and ſocial duties by a principle of divine love.

In order to hinder this ſelect, choſen, holy nation from being invaded, ſubdued, deſtroyed, or forced to ſubmit themſelves to the idolatrous practices, wild ſuperſtitions, and inhuman ſacrifices of other nations, this great law-giver formed his countrymen to the art of war; and his ſucceſſors, Joſuah, Gideon, the Judges, David and Solomon did the ſame. Thus, tho' Moſes had wrought no miracles to prove his ſupernatural miſſion, yet he ought ſtill to be looked upon as a great philoſopher, and a divine legiſlator, far ſuperior to thoſe whoſe views are only to conquer their neighbouring provinces and

nations, disturb the peace of mankind, and invade the rights, properties, and liberty of their fellow-creatures. The view of the Hebrew law-giver was to form a nation of true adorers of the supream God, that should destroy idolatry, enlighten the world, subject all nations to the empire of the Most High, and to make them at once happy and virtuous, wise and religious.

This view of the Mosaic oeconomy, institution and laws, is sufficient to excite our admiration and esteem, tho' we should consider Moses only as a simple philosopher and a wise legislator: but if it can be shown, that he proved his supernatural mission by prodigies which surpass the force and power of human nature; that they were so public, so universal, and of such a kind that they could not be impostures, nor delusions of sense; and in fine, that monuments were erected and feasts instituted from the time these miracles were wrought, to perpetuate the remembrance of them, and render their veracity unsuspected to all generations; then it will follow evidently, that the plan of Revealed Religion is altogether worthy of God, that his design in chusing one particular nation of whom Jesus Christ descended according to the flesh, was to establish a visible church to be the depositary of his sacred oracles, the guardian of ancient tradition, and the register of heaven till the mysteries should be accomplished and the prophecies fulfilled.

All the successors of Moses, the good princes, kings and prophets of the Hebrew nation give us the same exalted ideas of God and religion, as this great legislator. The sacred hymns of the royal prophet David, are full of the highest

ideas and nobleſt ſentiments of the divine power, wiſdom, and goodneſs; of adoration, praiſe and thankſgiving, of ſubmiſſion to providence, of an entire reſignation to his will, of faith, truſt and confidence in his ſuccours and graces, of hope, deſire and expectation of his glorious reign, of the moſt pure, perfect, and ardent love of the creature for the Creator; of continual prayer, ſuffering and ſelf-denial, ſelf-annihilation, and ſelf-diffidence. He repreſents God alternatively as all wrath, vengeance, hatred, and indignation againſt ſin, and, at the ſame time, as all love, tenderneſs, and compaſſion for the ſinner, full of patience, long-ſuffering, and mercy, which will one day triumph over all his works, deliver us from all moral and phyſical evil, and at length reſtore all lapſed beings to their primitive purity, perfection and happineſs, as ſhall be fully proven hereafter. His deſign indeed in theſe divine anthems, and the principal end of his ſongs ſeems rather to paint forth God's moral and communicable attributes, than his abſolute and incommunicable perfections; yet he now and then defines the laſt by the ſublimeſt metaphors, and images. Thus he expreſſes moſt nobly the incomprehenſibility of the divine nature, when he repreſents God as ſurrounded with darkneſs impenetrable to mortal eyes. (a) 'Darkneſs is his ſecret place, and thick clouds are his pavilion;' his immenſity, when he calls 'the higheſt heavens his throne, 'and the earth his footſtool; and this noble image is again repeated by the prophet Iſaiah (b); his omnipreſence, when he ſays, (c) 'Whither ſhall I go from thy ſpirit, or whither ſhall 'I fly from thy preſence? If I aſcend up to heaven thou art

(a) Pſalm xviii. 11. (b) Iſaiah lxvi. 1. (c) Pſalm cxxxix. 7, 8, 9, 10, &c.

'there, if I make my bed in hell, behold thou art there. If 'I take the wings of the morning, and fly to the uttermoſt 'parts of the ſea, even there ſhall thy hand lead me, and thy 'right hand ſhall hold me;' God's omniſcience, when he ſpeaks thus, (a) 'Thou underſtandeſt my thoughts long ere 'they appear, there is not a word in my tongue, but thou 'knoweſt it altogether. Thou art acquainted with all my 'ways, ſuch knowledge is too wonderful for me, it is high, 'I cannot attain to it.'

Solomon his ſon and ſucceſſor gives a very noble and extenſive idea of the divine immenſity, when he built the magnificent temple of Jeruſalem, he warns the people not to think that the Divine Nature could be circumſcribed by walls. (b) 'Behold the heaven, and the heaven of heavens 'cannot contain thee, how much leſs the houſe that I have 'built!' The prophet Iſaiah gives us alſo the ſame great ideas of the divine Infinity, when he ſays, (c) 'He meaſures 'the ſeas in the hollow of his hand, and the heavens with a 'ſpan, he weighs the mountains in ſcales, and the hills in a 'ballance. He ſits upon the orb of the earth, and looks up-'on its inhabitants as graſhoppers, he ſpreads out the hea-'vens as a curtain, and ſtretches them out as a tent to dwell 'in.' The book called the Wiſdom of Solomon gives the moſt noble definition of divine Wiſdom in theſe words. (d) 'Wiſdom, which is the maker of all things, inſtructed me, 'for in her is an underſtanding ſpirit, holy, one, manifold, 'ſubtil, lively, clear, undefiled, plain, innocent, loving what

(a) Pſalm cxxxix. 1, 2, 3, 4, 5, 6.
(b) I Kings viii. 27.
(c) Iſaiah xl. 12, 22.
(d) Wiſdom vii. 22, 23, &c.

'is good, quick and irreſiſtible, kind to man, peaceful, ha-
'ving all power, overſeeing all things, penetrating all intel-
'ligent, pure and moſt ſubtil ſpirits. She is more active than
'motion, and pervades all things becauſe of her purity. She
'is an emanation of the divine activity, and a pure influence
'flowing from the glory of the Almighty, the brightneſs of
'the everlaſting light, the unſpotted mirror of the power of
'God, and the image of his goodneſs.' Solomon repreſents
'divine Wiſdom (a) as 'crying upon the tops of high moun-
'tains, in the midſt of high ways, and at the gates of great
'cities, to excite men to the love of juſtice.' The book of
Wiſdom repreſents it (b) as 'diffuſing itſelf thro' all nations
'to make men friends of God and prophets, as a God who
'loves all that he has made, and who ſpares all, becauſe he is
'the lover of ſouls.

In fine, all the prophets repreſent the Divine Nature as all life, light and love, as the father of ſpirits, and the ſpouſe of ſouls, who mourns over their voluntary corruption and degeneracy, who is vexed and grieved for their obſtinacy; who will not force nor deſtroy their freedom, but who deſires their felicity with as much ardor, as if his own happineſs depended on theirs. Then they repreſent him as all holineſs, and all juſtice, irreconcilable to ſin, and who will at laſt totally conſume, and annihilate it for ever. They are full of predictions either of the ſuffering ſtate of the Meſſiah, when he ſhall appear here below to expiate ſin; or of his triumphant ſtate, when he ſhall come upon the clouds to exterminate ſin, to judge the world, ſeparate the good from the bad, and recom-

(a) Proverb. viii. 1, 2, 3. (b) Wiſdom vii. 11, 12.

penſe or puniſh every one according to their merit or demerit. Under the metaphors and allegories of the deſtruction of Tyrus, Babylon, Egypt, Moab, and all the other Gentile nations, as alſo of the ruin, captivity, miſery, and diſperſion of the Jews, thoſe divinely inſpired men repreſent the puniſhment of the wicked and reprobate, whether they be born without, or within the pale of the viſible church. Under the ſymbols and types of Iſrael reſtored, the glory of mount Zion, and the re-building of Jeruſalem, they foretell the glorious reign of the Meſſiah upon the earth re-eſtabliſhed, renewed, and reſtored to its primitive, paradiſiacal form, where he will converſe with the elect under a viſible form as heretofore in paradiſe, till all impure and reprobate ſouls be entirely purified, vice totally exterminated, and all moral evil be for ever conſumed by infernal puniſhments and hell-flames. Then thoſe holy prophets foretell the univerſal reſtoration of all lapſed beings, and the laſt efforts of omnipotence, almighty wiſdom, and infinite love to deliver from corruption and miſery, ſin and ſuffering, all degenerate intelligences, of all nations, ages and religions, the inhabitants of Moab and Egypt, of Sodom and Gomorrha, of Samaria and Babylon, as well as of Iſrael and Judah; Pagans and infidels, as well as believers and members of the viſible church; of men and devils, and in one word, of all fallen and rebellious ſpirits. 'Then all knees ſhall bow down before the Lord, 'all tongues ſhall ſing his mercies for ever, and all ſpirits whe-'ther celeſtial, terreſtrial or infernal ſhall be ſubdued by love 'to the empire of the Moſt High.'

Whoſoever reads the ſcriptures, with this key, and accor-

ding to theſe principles, will find that, as St. Paul ſays, the promiſes made to Abraham and his poſterity, muſt not be underſtood of thoſe who are his children according to the fleſh, but according to the ſpirit by a faithful imitation of his divine virtues; that by the land promiſed to him muſt not be meant a little canton of this terreſtrial globe but a heavenly Canaan, and an earth reſtored to its primitive paradiſiacal form; that all the hiſtorical facts of the Old Teſtament tho' true according to the letter, yet are ſymbolical and repreſentative of ſomething higher and more ſpiritual; that the bondage of the Iſraelites in Egypt, their paſſage through the deſert, their combats and conqueſts ere they entered into the holy land; are at the ſame time figurative of the ſtate of ſouls here below; that all the prophecies regard either the ſuffering ſtate of the Meſſiah to atone for ſin, or his triumphant, glorious reign upon earth renewed with his elect, or the total reſtitution of all lapſed beings; and in fine, that to apply all theſe predictions to the little temporal, tranſient events, civil or eccleſiaſtical revolutions that happen upon our inferior globe, is a low ſcheme, unworthy of the exalted plan of providence, whoſe ultimate end and object muſt be ſomething internal, ſpiritual and eternal.

It is then a falſe and abſurd error of the predeſtinarian and fataliſtical doctors to maintain, that the Jewiſh diſpenſation was only a twilight full of clouds, and darkneſs, without any perfect light, or efficacious graces, full of ſhadows and figures without any reality, all fear without any love. Nothing is more injurious to the Divine Nature, nor more deſtructive of the whole analogy of faith. The only difference betwixt

the old and new diſpenſation is. 1. That the rites, ordinances, and inſtitutions of the Moſaic law were more numerous, and accommodated to the genius, circumſtances and ſituation of one particular people, than thoſe of the evangelical law, which are fewer, ſimpler, and proportioned to all nations; tho' both be equally figurative and ſymbolical, as all external worſhip muſt be. 2. That under the old law, the myſteries which regard the ſuffering Meſſiah were foretold as future, whereas under the new law, they are preached as paſt and accompliſhed. 3. That under the law, the ſacrifices were only ſymbolical and repreſentative of the great victim that was to expiate the ſins of the world; whereas under the goſpel, the ſacrifice already offered up, is efficacious, meritorious, and expiatory. As to the moral precepts of the Moſaic law, they were all branches, emanations, helps or means to fulfil the great and eternal law of love, which ever was, is, and will be the ſame to the Jews, and the Gentiles, to the Pagans and Chriſtians, and to all finite intelligences fallen, or unfallen. It is with theſe diſpoſitions, and ſentiments that we ought to read the holy ſcriptures; in order not to be ſcandalized with the letter that kills, but edified with the ſpirit that enlivens.

After having examined the ideas that the Hebrews had of the Divine Nature and Religion, we ſhall now conſider the notices that the Pagans had of the Deity.

The Chineſe whoſe origin goes back very near to the times of the deluge, have five original or canonical books called KING, which in their language ſignifies, a ſublime, ſacred, immutable doctrine founded upon unſhaken principles. The names of theſe books are Y-KING, CHU-KING, CHI-KING,

TCHUNSION, and LIKI. These books were looked upon as of a very remote antiquity, in the time of Confucius who lived about six hundred years before our Saviour. All the other books of any note in China are commentaries upon these five; and these five canonical books are honoured in that country with the same veneration we pay to the holy scriptures. I shall not found any of my reasonings upon the explication of the hieroglyphical Chinese characters, in which some Europeans pretend to find the sublimest mysteries; I shall quote only these passages of the original books, about which the Chinese interpreters agree, confine myself as much as possible to the commentaries made upon these sacred books before the coming of our Saviour, by Confucius, or his most ancient disciples, and mention no authors later than the twelfth century, ere Europeans or Christians had any communication with China. As the Chinese books I mention are already brought into Europe, and lodged in several great libraries, those who understand the language may ascertain the truth of the following quotations.

In the books called KING, God is named CHANG-TI, or the Sovereign Emperor, and TIEN the supream Heaven, the august Heaven, the intelligent Heaven, the self-existent Unity, who is present every where, and who produced all things by his power. Tchu-hi, in commenting upon these expressions, says, 'The supreme Unity is most simple and without composition. He lasts from all eternity without interruption. He is ancient and new; he is the source of all motion and the root of all action. If you ask what he does, he is eternally active. If you would know where he is, he ex-

'iſts every where and nouriſhes all things.' Kouan-y-antſee, a very ancient philoſopher, in commenting upon the ſame ſacred books, ſays, 'Heaven and earth, tho' they be of an immenſe 'extent, have figure, colour, number and quantity. I conceive 'ſomething that has neither colour, number, figure, nor quan-'tity; and therefore I ſay that he who made the heavens and 'the earth is intelligent and eternal. He who produced all 'things was not produced himſelf, he who deſtroys all things 'is indeſtructible: therefore he who made the heavens is 'not the heavens, and he who made the earth is not the earth; 'the heavens are not ſelf-exiſtent but were produced by ano-'ther, as a houſe cannot exiſt by itſelf, unleſs it be made.' Here then is a plain acknowledgment of two great truths already demonſtrated in the firſt Part, viz. that there is a real diſtinction betwixt corporeal and intelligent ſubſtances, as alſo betwixt the ſubſtance of the Creator and that of the creature. Yntchin adds, 'If there were nothing in nature but matter 'and motion, this would not be the ſovereign lord and intel-'ligent governor of all things.' Hoian-nantſee ſays, 'If you 'aſk me whence all things come, I will anſwer, that all was 'made by the great Unity, which is the origin of all things, 'and the ſovereign power that nothing can reſiſt. He who 'knows this great Unity knows all, he who does not know 'him knows nothing.' Liou-pouci ſays, 'that the ſupream 'Unity comprehends all perfections in a ſovereign degree, we 'cannot diſcover his beginning nor his end, his origin nor 'his bounds; and all things flow from him.'

The ſame books of King call God TAO, which ſignifies reaſon, law, eternal code; YEN, word or ſpeech; TCHING-

CHE, ſovereign Truth. The philoſopher Laotſee, in commenting upon theſe paſſages, ſays, 'that reaſon which can be 'expreſſed is not the eternal reaſon. What is eternal cannot 'be changed. He was before the heavens and the earth, without beginning. He will laſt after the world without end. 'He cannot be comprehended by thought nor ſeen by the 'eye, nor expreſſed by words.' Kouan-y-antſee contemporary of Laotſee, in commenting upon the ſame paſſages, ſays, 'If there were no eternal reaſon we could not think, and 'what cannot be conceived or expreſſed is this ſovereign rea-'ſon. The ſupream reaſon is not heard by the ear, he does 'not ſtrike the eyes, he cannot be expreſſed by words.' Hoi-an-nantſee adds, 'this eternal reaſon feeds the heavens, and 'ſupports the earth. He is moſt high, and cannot be reached 'to; moſt profound, and cannot be fathomed; immenſe, and 'cannot be meaſured, yet he exiſts entirely every where in 'the leaſt thing.' Thoſe great men were far from confounding infinite ſpace with the divine immenſity. The ſame author continues thus, 'It is this almighty reaſon which pro-'duced the mountains and the abyſs, which makes the animals 'walk, the birds fly, the ſun ſhine, and the ſtars move.' Pao-pout-ſee adds, 'this ſupream reaſon encompaſſes heaven, holds 'the earth in his hands, is ineffable and without any name. 'If you conſider his ſupream incorporeity, air and ſhadows 'are ſomething groſs, and material. If you conſider his eſ-'ſence, all beings are nothings before him.' What would theſe Chineſe philoſophers ſay, if they heard our European doctors maintain that God's omnipreſence conſtitutes infinite ſpace, and that extenſion and thought may be properties of

the ſame ſubſtance. To be ſure they would have looked upon us, as an ignorant, barbarous nation that have not yet learned the firſt elements of wiſdom.

The ſame ſacred, original books repreſent the CHANG-TI, or ſovereign Lord, as juſt and good, full of mercy and love for his creatures, they ſay even expreſſly, that his juſtice is love, and his puniſhments mercies. In the book CHI-KING we read theſe words; 'Mankind overwhelmed with 'afflictions ſeem to doubt of providence, but when the hour 'of executing his decrees ſhall come, none can reſiſt him. He 'will then ſhew, that when he puniſhed, he was juſt and 'good; and that he never acted by vengeance, nor hatred.' This is a far more noble idea of vindictive juſtice than what the Chriſtian ſchoolmen give. How ſurprized would the Chineſe, who underſtand this divine paſſage, be, if they heard the fataliſtical doctors maintain that God has divided mankind into two maſſes, the one deſtined by abſolute decrees to eternal happineſs, and the other by direct, arbitrary preteritions abandoned to everlaſting miſery. To be ſure, they would ſuſpect that theſe pretended divines were concealed and diſguiſed atheiſts. The philoſopher Tehu-fongt-ching comments upon the foregoing paſſage thus, 'To render the good 'happy and puniſh ſeverely the wicked is the conſtant rule 'of heaven. If we do not ſee at preſent the good recompenſed, 'and the wicked puniſhed, it is becauſe the deciſive hour is 'not yet come. Before this laſt moment men can, ſo to 'ſpeak, vanquiſh, or reſiſt heaven, but when the decree ſhall 'be pronounced, heaven will triumph. When TIEN pu-'niſhes, he ſeems to be in wrath, but juſtice demands the pu-

'nishment of crime, and justice is exempt from wrath and 'hatred, for justice is goodness.' This doctrine is perfectly conform to that of Moses and the prophets, who still represent God as a jealous God, full of wrath and indignation against sin, but never irreconcilable to the sinner, since he is the lover of souls, and the father of spirits, full of mercy, long-suffering and patient, forgiving iniquities and blotting out transgressions.

Thus the ancient Chinese books, and the Chinese commentators who understand these original traditions, represent God as eternal, incorporeal, sovereignly one, and supreamly intelligent, the just rewarder of the good, and punisher of the bad, whose justice is mercy, and whose punishments are cures.

We come now to the Indians. As none of their ancient books have been preserved, or at least come to our knowledge, we can make no quotations from them. We must therefore content ourselves with what we find in the ancient fragments of the philosophers of other nations, or in the extracts made of their doctrine by modern travellers.

Megasthenes, in his third book of the Indian history, writes thus, according to the testimony of Eusebius, (a) 'All 'that was said of eternal nature, by the ancient Greeks, is al-'so said by the philosophers or sages of other nations, as by 'the Bramins of India, and the people called Jews in Syria.' The same Eusebius assures us from Numenius, 'that the Bra-'mins, the Jews, the Magi and the Egyptians had all the 'same notions of a supream God.' Eusebius in the same place

(a) Euseb. Praep. Evang. edit. Col. 1688. p. 410, 411, 412.

quotes alſo this paſſage from Porphyry; 'The brazen way to 'the Gods is ſteep and craggy. The Barbarians found out 'many of its paths, but the Greeks wandered from them and 'thoſe who kept them, ſpoiled them by their fictions. God 'diſcovered this brazen way to the Chaldeans, Aſſyrians and 'Hebrews, as alſo to the Egyptians, Phoenicians and Ly-'dians.'

Thus according to the teſtimony of the ancients, the wiſdom of the Indians, Aſſyrians and Egyptians is compared to that of the Hebrews, and their theology ſaid to be the ſame, which is no ways improbable, ſince theſe ancient nations were peopled ſoon after the deluge, and ſo had the Noevian traditions yet freſh and uncorrupted. We ſhall now examine what veſtiges of ſacred truths are to be found in the extracts made by modern travellers of the religion of the Indians from their ſacred book called the Vedam yet extant, and other authors.

In the Vedam (a) we find the doctrine of one ſupream God, ſuperior to all, the author and governor of the univerſe. In the letters wrote by the Malabarians (b) to the Daniſh miſſionaries, among many others, we find the following paſſage, 'God alone rules the world, and all that is therein: 'tis he 'alone who rules the eight hundred and forty thouſand kinds 'of living creatures; but becauſe of his different and various 'appearances, he has many different names.---Hence we ſay, 'that Biruma creates, Wiſchtnu rules, Iſchuren annihilates; all 'which different expreſſions denote but one ſupream Being.

(a) Roger ſur les Bramines. Amſt. 1670. p. 139.
(b) Philips' Malabarian letters. Lond. 1717. letter 51.

'And when we attribute the protection of towns and villages 'to tutelar Gods, our meaning is, that the great God does 'mediately protect towns and countries by his vicegerents 'and governors. For there is neither government, nor the 'leaſt motion in the world, without the will of the firſt prime 'Cauſe or ſupream Being. Indeed there are many Gods, but 'they of themſelves cannot ſo much as move a ſtraw out of 'its place, without the aſſiſtance of the prime Cauſe; there-'fore he is juſtly called the Lord of the world, for it is his 'power and excellent majeſty that rules all things, and his 'power is infinite and incomprehenſible.'

In La Croze (a) who had acceſs to the original manuſcripts of the ſame miſſionaries, we meet with this paſſage taken from one of the books of the Bramins: 'The ſupream 'Being is inviſible, incomprehenſible, immoveable, and with-'out figure, or outward form. No man hath ſeen him: time 'hath not comprehended him: his eſſence fills all things; 'and every thing is derived from him. All power, all wiſ-'dom, all knowledge, all holineſs, and all truth dwell in him. 'He is infinitely good, juſt, and merciful. He hath created 'all, he preſerves all, and delights to dwell among men, that 'he may conduct them to eternal happineſs, a happineſs 'which conſiſts in loving and ſerving him.' In another treatiſe (b) of the Bramins, entitled Tchiva Vaikkium, the Deity is thus deſcribed: 'The Being of beings is the only God, 'eternal, immenſe, preſent in all places, who has neither 'end nor beginning, and who comprehends all things.------

(a) Hiſtoire de Chriſtianiſme des Indes. Haye 1724. p. 452.
(b) Idem p. 457.

'There is no God but him. He alone is Lord of all things, 'and will be so through all eternity.---O God! before I knew 'thee, I was in a perpetual agitation; but since I knew thee, 'and have been recollected within myself, thou art all my de-'sire.' La Croze assures us that these sublime ideas of the Deity are expressly contained in the Vedam, as appears from those passages of it communicated to Ziegenbalg by the Bramins themselves.

The Jesuit missionaries give us pretty much the same account of the Indian religion with those of the Protestants. In an Indian book (a) called Panjangan, the Divinity is thus addressed; 'I adore that Being who is subject to no change 'or disquiet; that Being whose nature is indivisible; that Be-'ing whose simplicity admits of no composition of qualities; 'that Being who is the origin and cause of all beings, and who 'surpasses all in excellence; that Being who is the support of 'the universe, and the source of triple power.'

The Persian magi or philosophers had the same ideas of the Deity as the other ancient nations. Zoroaster's definition of God has been preserved to us by Eusebius. This historian assures us, that he had read the following words in a book extant in his time, and known by the title of The sacred collection of the Persian monuments. (b) 'God is the first 'of all incorruptible things, eternal and unbegotten. He is 'not compounded of parts, there is nothing equal to him, 'nor like him. He is the author of all good, and entirely dis-'interested;' and therefore his design in creating could not

(a) Lettres edifiantes. Paris 1732. Recueil 10. p. 15.
(b) Euseb. Prepar. Evangel. lib. ii. p. 42. Edit. Paris.

be, as our modern doctors ſeem oft to inſinuate, to augment his glory, but to manifeſt it in rendering created beings perfect and happy, all life, all light, and all love, as he is in himſelf. Zoroaſter continues; 'God is the moſt excellent of all 'excellent beings, and the moſt intelligent of all intelligent 'natures, the father of equity, the parent of good laws, ſelf-'inſtructed, ſelf-ſufficient, the firſt former of nature, and he 'has the head of a Falcon.' This laſt expreſſion makes Euſebius exclaim againſt, and degrade the philoſophy of Zoroaſter. But if he had conſulted Plutarch in his Iſis and Oſiris, he would have been undeceived. This philoſophical hiſtorian aſſures us, that the ancient hieroglyphic by which the activity and intelligence of the divine nature was repreſented, was a hawk, becauſe of the velocity of its flight and its piercing ſight. Thus the inſpired Hebrews themſelves expreſs very oft intellectual qualities by ſenſible images. Jacob in his laſt ſpeech to his children calls the Meſſiah, the Lyon of the tribe of Judah; thus, the evangeliſts call him the Lamb who taketh away the ſins of the world; thus, in fine, the ſame evangeliſts ſay, that the Holy Spirit appeared in the form of a Dove. Now to compare the Divine Nature to a lyon, a lamb, or a dove, is as impertinent as to compare God to a hawk, unleſs theſe ſimilitudes be underſtood in a figurative, ſymbolical and metaphorical ſenſe. The Greeks then, if they had underſtood the Perſian phraſe of Zoroaſter, ſhould have tranſlated it thus, 'and God is repreſented by a hawk:' for it is impoſſible, that this philoſopher could imagine the Divine Eſſence had the form of a volatile, after having ſaid, that he

is incorruptible, eternal, unbegotten, and uncompounded of parts.

According to Herodotus (a) 'the ancient Perſians thought 'it ridiculous to fancy, like the Greeks, that the Gods have a 'human ſhape, or derive their origin from men. They chuſe 'the higheſt mountains for the place of their ſacrifice. They 'uſe neither libations, nor muſic, nor hallowed bread; but 'when any one has a mind to ſacrifice, he leads the victim in- 'to a clean place, and wearing a wreath of myrtle about his 'Tiara, invokes the God to whom he intends to offer it. The 'prieſt is not allowed to pray for his own private good, but 'for that of the nation in general.'

Strabo gives the ſame account as Herodotus of the ancient Perſians. (b) 'They neither erected ſtatues nor altars, they ſa- 'crificed in a clean place and upon an eminence, where they 'offered up a victim crowned. When the prieſt had cut it into 'ſmall pieces, every one took his ſhare, ſaying that God de- 'ſires nothing but the ſoul of the victim.' The Orientals full of the notion that brutal forms were animated by degraded intelligences, imagined that their expiatory pains were compleated by the ſacrifice.

Artabanus the Perſian, in his conference with Themiſtocles ſpeaks thus, according to the teſtimony of Plutarch; (c) 'Among many excellent laws of ours, the moſt beautiful is 'this, that the king is to be honoured and worſhipped as the 'image of God who preſerveth all things."

Oſthanes (d) the Perſian philoſopher, who attended Xer-

(a) Herod. Clio. lib. i. pag. 56. ſect. 131. edit. Francof. 1608. (b) Strabo lib. xv. p. 732. edit. Paris. (c) Plutarch de vita Themiſt. (d) See Arnobius.

xes in his European expedition, is ranked by Arnobius among the chief of the magi. That father gives him a great character both for eloquence and action, and says he worshipped the true God with due veneration, and entertained just notions of the government of things.

Porphyry tells us that Zoroaster asserted the being of one supream Deity. 'Zoroaster first of all, says Eubulus, consecrated a natural cave beautified with flowers and fountains 'in the neighbouring mountains of Persia, to the honour of 'Mithras the father and maker of the universe. This cave 'was to him an image of the world created by Mithras.'

The modern writers among the Arabians and Persians, who have preserved to us what remains of the ancient doctrine of Zoroaster among the Guebri or worshippers of the Fire, maintain that the first magi admitted only one eternal principle of all things. Abulfeda, quoted by the famous Dr. Pocock, says, that according to the primitive doctrine of the Persians (a), 'God was prior to both light and darkness, and 'existed from all eternity in an adorable solitude, without a-'ny companion or rival.' Here is an express declaration of God's eternity, unity, and even incorporeity; since God was prior to light, the most refined of all material substances. Saristhani, another Arabian philosopher, says, (b) 'that the 'first magi did not look upon the good and evil principles as 'coeternal. They thought indeed that light was eternal, but 'that darkness was produced in time by the disloyalty of Ah-'riman or Arimanius chief of the Genii.' Now it was usu-

(a) Pocock. specil. histor. Arab. p. 146. (b) Hyde Rel. ant. Persar. cap. ix. p. 161. & cap. xxi. p. 290.

al among the ancients, especially among the Hebrews, to express the intelligence of the Divine Nature by light. We have an evident proof that this was the true doctrine of the Persian magi in the life of Pythagoras by Porphyry (a). 'Pythagoras learned from the magi that God whom they 'called Oromazis was as to corporeals most like to light, and 'as to incorporeals to truth.' They did not say that God was a material light, but that if his essence could be compared to any thing corporeal, it may be symbolized or represented by that of light.

The same Sharistani tells us, (b) 'that God who made 'light and darkness, is the only Creator of both. He has no 'partner, and there is none equal to him, or who can be 'compared with him.'

In Tabari, an ancient Persian historian, we meet with the following speech of Manugjahr the king of Media to his nobles (c). 'The most holy and high God gave me this king-'dom, to thank and praise him, to preserve the state, to stu-'dy the happiness of my subjects, and execute justice among 'my people. By these only, shall God the greatest and best 'of beings aggrandize my throne. If I ungratefully neglect 'to thank and praise God, he will take my kingdom from 'me, and punish me in the next world. Since then, the high 'and holy God hath made me a king, and given me a king-'dom, I shall never destroy it.' The same king's second speech runs thus (d) 'O men, there is one Creator and Go-'vernor of that numerous people you see. All the blessings

(a) Porphyr. vita Pythag. p. 191. (b) Hyde de Rel. Vet. Pers. p. 299. c. 22. (c) Idem c. 8. p. 156. (d) Idem c. 8. p. 157.

'of mankind flow from him; therefore we ought to serve 'him, to thank him for his favours, and resign ourselves to 'his will. Whatever exists, must exist; and nothing is wea- 'ker than the creature: for when the creature seeks any thing, 'it finds it not. Nothing is stronger than the Creator. If at 'any time he seeks the creature, he immediately has it in his 'power. Therefore the Creator is stronger than any crea- 'ture. I thank God who from his goodness gave me my 'kingdom, and implore he would guide me in the right way, 'and fortify my heart with truth. All things proceed from 'him, and all must return to him again.'

We find the same doctrine about the Deity in the speech of Lohrasp the king of Persia to his people, as contained in Ahmed Ibn Jusuph the Arabian historian (a). 'All you who 'are present, fear the Almighty God, the most holy and glo- 'rious of all Beings, who prepared channels for the sea, esta- 'blished the mountains, elevated the heavens, and planted us 'on the the spacious earth amidst the spheres.'

We shall conclude with a passage taken from the introduction to the Persian book called Sad-der (b) 'In the name 'of the Lord of divine essence and attributes, the Lord of a- 'bundance, and the God of life: God who created the intel- 'lect and the mind, God who framed the body and the soul; 'the Lord of existence and the Lord of life, the only God in 'the whole world; God who of various elements made the 'revolving heaven, and the fixed earth. He hath beautified 'heaven with the embroidery of the stars, and raised the orbs 'with nine stories. He planted the earth with the human

(a) Idem c. 8. p. 158. (b) Idem c. 33. p. 396.

'race, and illuminated it by the ſun and moon. He made the 'world of ſubſtance and accidents, in which man was his 'chief care.---Turn not away from rectitude and holineſs, 'for there is nothing elſe in the religion of the bleſſed.'

The Egyptians had much the ſame ideas of the ſupream God, as the Chineſe, the Indians, the Chaldeans and the Perſians. Nothing is more abſurd than the notions generally given of the Egyptian theology (a). 'It is hard to believe, 'ſays a modern author, that human nature could ever ſink ſo 'low, as to adore inſects, reptiles, and plants (which they ſee 'produced, growing and decaying every day) without aſcri-'bing certain divine virtues to them, or conſidering them as 'ſymbols of ſome inviſible power: but tho' we ſhould ſup-'poſe that there are ſome nations in the world ſunk into ſo 'groſs an ignorance, as to have no notion of a Deity, yet it 'is certain that Egypt cannot be charged with ſuch a degree 'of ſtupidity. All hiſtorians, as well ſacred as profane, agree 'in ſpeaking of this people as the wiſeſt of all nations. One 'of the encomiums that the Holy Spirit makes of Moſes, is 'that he was learned in all the wiſdom of the Egyptians.' Moreover, to expreſs the tranſcendency of Solomon's wiſdom, the writer of the book of Kings ſays, 'that it excelled 'not only the wiſdom of all the children of the Eaſt, that is, 'of the Perſian magi and Chaldeans, but alſo all the wiſdom 'of Egypt.' Would the Holy Spirit have ſpoken in ſuch a manner of a nation ſo ſenſeleſs as to worſhip onions, crocodiles and the moſt deſpicable reptiles?

(a) Diſcourſe upon the theology of the ancients at the end of the Travels of Cyrus.

This great principle laid down, let us examine impartially what hints and fragments of the Egyptian philoſophy have been preſerved by the Greeks or Latins, Pagans or Chriſtians now extant. (a) Plutarch in his treatiſe of Iſis and Oſiris tells us, 'that the end of all the Egyptian rites and myſte-'ries, was the knowledge of that firſt God who is the Lord 'of all things, and only intelligible by the mind; that the 'theology of the Egyptians had two meanings, the one ho-'ly and ſymbolical, the other vulgar and literal, and conſe-'quently, that the figures of animals which they had in their 'temples, and which they ſeemed to adore, were only ſo ma-'ny hieroglyphics to repreſent the divine attributes.' After 'which he declares, 'that the firſt God of the Egyptians was 'a hidden Deity, and that the crocodile was one of his ſym-'bols, becauſe this animal hid in the water ſees all things, and 'is itſelf unſeen, which is a property of the ſupream God.'

Origen, who was contemporary with Plutarch, follows the ſame principles in his book againſt Celſus a Pagan philoſopher who pretended to underſtand Chriſtianity, becauſe he knew ſuperficially ſome ceremonies of that religion, tho' he had never entered into the ſpirit of it. Now Origen expreſſes himſelf in this manner; (a) 'The Egyptian philoſophers have 'ſublime ideas of the Divine Nature which they keep ſecret, 'and never diſcover to the people, but under a vail of fables 'and allegories. Celſus is like a man who has travelled into 'that country, and tho' he has converſed with none but the 'ignorant vulgar, yet takes it into his head, that he under-'ſtands the Egyptian religion. All the eaſtern nations, the

(a) Plutarch de Iſid. et Oſirid. p. 354. (a) Origen. contra Celſum, lib. i. p. 11.

'Perſians, the Indians, the Syrians conceal ſacred myſteries 'under their religious fables. The wiſe men of all theſe re- 'ligions ſee into the ſenſe and true meaning of them, whilſt 'the vulgar go no further than the exterior ſymbol, and bark 'that covers them.' Here then is a demonſtration of one of the great principles we have laid down, that the truly wiſe in all religions underſtood the exterior ſymbols, fables and hieroglyphics in a quite different ſenſe from the ſtupid, vulgar and impure multitude that turned all into idolatry and ſuperſtition.

St. Cyprian ſays, (a) 'that Hermes Triſmegiſtus acknowledged one God whom he confeſſed to be ineffable and ineſtimable.' Lactantius maintains (b) that 'Thoth or Her- 'mes, a moſt ancient philoſopher, inſtructed in all kinds of 'learning, and therefore called Triſmegiſt, wrote many books 'concerning the knowledge of divine things, wherein he aſ- 'ſerts the majeſty of one ſupream God, calling him, as we do, 'God and Father; and leſt any one ſhould aſk his name, he 'ſaid that he was without any name, that is, ineffable and in- 'comprehenſible.' Juſtin Martyr adds, (c) 'Ammon, in his 'books, called God THE MOST HIDDEN; and Hermes 'plainly declares, that it is hard to conceive God, but im- 'poſſible to expreſs him.'

Let us now hear the teſtimony of the Pagan writers who had ſtudied the religion of the Egyptians, and underſtood it perfectly. Iamblichus is one of the chief. He lived in the beginning of the third century, and was a diſciple of the famous

(a) St. Cyprian. de idol. vanit. (b) Lact. lib. i. p. 30. (c) Juſtin Martyr. apol. ad Ant. Pium.

Porphyry. This is the account that he gives of the Egyptian theology. (a) 'According to the Egyptians EICTON or the 'first God existed in his solitary Unity before all beings. He 'is the fountain and original of every thing that either has 'understanding, or is to be understood. He is the first prin-'ciple of all things, self-sufficient, incomprehensible and the 'father of all essences.' The same Iamblichus in his answer to an epistle of Porphyry's wrote to Anebo, an Egyptian priest, gives us a summary account of the Egyptian theology in these words: 'God who is the Cause of all nature and of 'all its powers, is separated from, elevated above, and ex-'panded over all the powers and elements of the world, and 'transcending the same, yet so as to be immaterial, incor-'poreal, supernatural, unmade, indivisible, ruling over all 'things and containing all in himself.' The same Iambli-chus adds; 'that as the Egyptian hieroglyphic for material 'things was muddy and floating water, so they pictured God 'sitting above the Lote-tree, and above the watry mud; 'which signifies the transcendent eminency of the Divine 'Nature above matter, and its intellectual empire over the 'world, because both the leaves and fruit of that tree are 'round, representing the motion of intellect.' In the same book, he answers thus to the Porphyrian queries; 'Accor-'ding to the Egyptians, before all entities and principles there 'is one God, who is in order of nature before him who is 'called the Sovereign Lord. This first God is immovable 'and always remaining, in the solitude of his own Unity, 'there being nothing intelligent, nor intelligible complicated

(a) Iamblic. de myst. Aegypt. p. 153. edit. Lugd. 1552.

with him. This ſublime idea explains the diſtinction we have made in the firſt Part betwixt God in his ſtill eternity, abſolute nature, and eternal ſolitude, and God's relative attributes as Creator, betwixt the conſubſtantial idea and the archetypal ideas; the coeternal Logos and the intelligible world.

Proclus, another Platonic diſciple of the Porphyrian and Plotinian ſchool, ſays, that (a) 'according to the tradition 'of the Egyptians matter was not unmade, nor ſelf-exiſtent 'but produced by the Deity; for, adds he, the divine Iambli-'chus hath recorded, that Hermes would have materiality to 'have been produced by eſſentiality or the Being to whom 'eſſence belongs; and it is very probable from hence, that 'Plato was alſo of the ſame opinion concerning matter, be-'cauſe he is ſuppoſed to have followed Hermes and the Egyp-'tian philoſophers.'

We ſhall conclude here, with the teſtimony of Damaſcius in his book of principles, who ſpeaks in this manner of the ancient Egyptians. 'The Egyptian philoſophers of our 'times have declared the hidden truth of their theology, and 'have found in the ancient writings of their ſages that there 'was but one principle of all things, praiſed under the name 'of the unknown darkneſs, and that thrice repeated.'

I ſhall not quote here any of the Triſmegiſtic books now extant, becauſe they are generally looked upon as ſuppoſitious, or adulterated by the firſt Chriſtians, eſpecially the Poemander and the ſermon upon the mount, which are of a far later date than the Aſclepius and the other pieces collected and printed by Ficinus. I ſhall only give a ſhort account of Dr. Cudworth's

(a) Proclus in Timaeum, p. 117.

judicious tho' too diffuſe and ſometimes confuſed reflections on this ſubject. 1. It is certain, ſays he, by the teſtimony of 'both Pagans and Chriſtians, of Plutarch and Iamblichus, 'of St. Clemens and St. Cyril of Alexandria, that there were 'extant in their times many Hermetic books believed by the 'Egyptians themſelves to be wrote by Hermes; that they 'were kept in the cuſtody of their prieſts as precious monu-'ments of antiquity; that many very ancient commentaries 'upon theſe original books, were wrote not only in the E-'gyptian but in the Greek language, which became familiar 'to the learned Egyptians, from the Ptolemaic kings down-'wards. 2. Tho' all the Triſmegiſtic books now extant had 'been forged, or at leaſt interpolated by Chriſtians, yet this 'would afford no inconſiderable argument, to prove that the 'Egyptians aſſerted one ſupream Deity, and many other 'points of the divine philoſophy; becauſe every impoſture 'muſt have ſome foundation of truth to ſtand upon, and 'therefore ſuch counterfeit writings muſt have ſomething in 'them truly Egyptian, otherwiſe they could never have at 'firſt obtained, nor afterwards maintained their credit.'

We may ſuperadd to theſe remarks of the learned Doctor two others; 1. If the Chriſtians by a pious fraud counterfeited theſe writings to pave the way to Chriſtianity, and gain the Pagan philoſophers, this proves that in the earlieſt times of Chriſtianity, the primitive fathers were perſuaded, that there was a great reſemblance betwixt what was really good and true in the Pagan religions and the Chriſtian doctrines, and conſequently that both flowed from the ſame original ancient tradition common to all nations. 2. Two

ſort of critics deny the authority not only of the Hermetic Egyptian books, but alſo of the Chaldaic, Perſian and Orphaic oracles preſerved to this day. The firſt ſort are the incredulous critics ſuch as Bayle; the others are the grammatical critics ſuch as Scaliger and Caſaubon; the firſt from a perverſe oppoſition to, the laſt from a ſuperſtitious reſpect for the holy ſcriptures, and both from a profound ignorance of the great principles of the divine philoſophy, pretend that the forementioned monuments are counterfeit, becauſe they ſpeak too clearly of what are called the peculiar characteriſtic proper doctrines of Chriſtianity: but we ſhall ſhew hereafter that this is no proof, ſince the ſame hints of theſe ſublimer dogmata, yea much clearer ones, are to be found in the original books of the Chineſe and far more ancient than thoſe of Chaldea, Egypt, Perſia and Greece.

We come now to the theology of the Greeks and the Romans (a); I ſhall ſometimes make uſe of the words and remarks of the author of Cyrus's Travels, and ſuperadd many things to the imperfect ſketch he has given us of the Pagan theology. It is manifeſt from the Greek monuments themſelves, that the moſt famous philoſophers of that nation, ſuch as Orpheus, Lycurgus, Solon, Thales, Pythagoras, Plato and many others travelled into Egypt and Aſia to ſtudy wiſdom. The traces of the Oriental tradition are now in a manner worn out; but as there are ſeveral monuments of the theology of the Greeks ſtill preſerved, we may judge of the maſters by their diſciples.

(a) The moſt part of the quotations from the Greek and Latin poets and philoſophers are borrowed from Dr. Cudworth's fourth chapter of the Intellectual Syſtem.

Ere I ſhew that notwithſtanding the Polytheiſm which reigned among the Pagans, yet they acknowledged only one ſupream univerſal Numen, it is fit to premiſe, that they deified or perſonified four ſort of objects. 1. The divine attributes which they erected into different and ſeparate Deities, as Eternity, Providence, Wiſdom and Love. 2. The different parts of Nature which they looked upon as images, ſymbols and repreſentations of the ſupream God. Thus the ſun was called Apollo, the moon Phebe, the earth Cybele, and the ſeas Neptune, the ether Jupiter, the air Juno, and the fire Vulcan. 3. The gifts and graces of the ſupream God. The three divine virtues, faith, hope and charity; yea the ſocial ones, piety, truth, juſtice, clemency; as alſo the gifts, favours and benefits of God, as felicity, abundance, health, peace, honour and liberty. 4. They deified alſo their heroes and great men, the founders of empires, their legiſlators, conquerors, and thoſe that had done ſignal actions of beneficence to mankind, as Caſtor, Pollux, Quirinus and the like. Notwithſtanding this multiplicity of inferior Gods, they ſtill retained the notion of one ſupream univerſal Numen whom they called the Father of Gods and men.

In order to prove this, we begin firſt with the poets. Tho' there is very oft a great jumble and confuſion in their ideas, wild abſurdities in their fictions, and an unexcuſable indecency in their expreſſions, yet they all acknowledged one God ſuperior to all the reſt. This will appear from the very ancient traditions we ſtill have of the philoſophy of Orpheus. Tho' this poet was not the author of the works that go under his name, yet it is certain that they are older than Hero-

dotus and Plato and were in great esteem among the Pagans. I shall begin with the abridgment which Timotheus the Cosmographer gives us of the doctrine of Orpheus. This abridgment is preserved in Suidas, Cedrenus, Eusebius, the author of the Argonautica, and Proclus. (a) There is one unknown 'Being exalted above, and prior to all beings. (b) He is the 'author of all things, even of the ether, and of every thing 'below the ether. (c) This exalted Being is Life, Counsel, 'and Light, which three names express only one and the 'same power that drew all things visible and invisible out of 'nothing. (d) We will sing that eternal, wise and all-perfect 'Love which reduced the chaos into order.' Hence it was, that Ovid the copier of the Greek Theogonists, distinguishes betwixt the chaos and a beneficent God, who brought it out of order into confusion. (e) 'The universe, says Orpheus, 'was produced by Jupiter, the empyreum, the deep Tarta-'rus, the earth and the ocean, the immortal Gods and God-'desses, all that is, all that has been, and that shall be was 'contained originally in the fruitful bosom of Jupiter. He 'is the first and the last, the beginning and the end, all be-'ings derive their origin from him, he is the primitive Father 'and the immortal Virgin, he is the life, the cause, and the 'energy of all things. There is but one only Power, one 'only God, and one sole universal King.'

This last passage seems to confound the substantial emanations or immanent effects of the divine essence, with the free productions or emanant effects of God's power. This the Pa-

(a) Suidas de Orph. p. 350. (b) Cedrenus, p. 47. (c) Euseb. praep. Evang. p. 340. (d) Argonautica, apud Steph. p. 71. (e) Proclus in Timaeum. p. 95.

gans ſeem to do frequently for want of clear metaphyſical ideas. The primitive traditions began to be corrupted, adulterated and obſcured by the Greeks and chiefly the poets; but this is no proof of their atheiſm or denial of a ſupream God, ſince, as we have ſhown in the firſt Part, the notion of the ſcholaſtics who maintain that the archetypal ideas enter neceſſarily in to the generation of the Logos, is a far more ſubtil introduction to atheiſm than this groſs idea of the Pagan poets. It is not atheiſm to confound the eſſence of the creature with that of the Creator; this many Orientals do, this the Stoics did, this even ſome primitive fathers are accuſed of: but true atheiſm conſiſts in denying that there is an infinite power that produced the univerſe, an infinite wiſdom that governs it, and an infinite goodneſs that directs all to the final good of his creatures. The errors that tend indirectly to deſtroy the divine attributes are not proofs of atheiſm, otherwiſe the Predeſtinarians might be reputed atheiſts.

It is true that St. Juſtin Martyr, Athenagoras and Lactantius affirm that Orpheus aſſerted three hundred and ſixty Gods, declared their generations, gave them names, and told what was done by each of them: but it is plain, that this philoſophical poet underſtood by this multiplicity only the inferior deities, or deified heroes. As he was the firſt inventer of all the religious rites and mythical theology among the Greeks, he ſuppoſed a God for every day of the year, and this was a ſort of Pagan kalender. So old was the notion in all religious nations, that calling to remembrance every day ſome particular ſaint or divinized hero, whoſe virtues were to be imitated, and

whoſe examples animate to true piety, was a very uſeful practice in ſacred worſhip.

The generality of the Greeks looked upon Orpheus not only as a meer poet and a man of a fine imagination, but as a profound philoſopher, a myſtical divine, and a perſon tranſcendently wiſe and holy. They ſuppoſed all his fables of the Gods to be deep myſteries and allegories, which had a hidden and moſt ſublime ſenſe. Thus Athenagoras writes that he was divinely inſpired, and did more truly theologize than all the other Greeks. Celſus adds, that he was unqueſtionably endued with a holy ſpirit, and that as well as Jeſus of the Chriſtians he died a violent death, to render teſtimony to truth. Proclus in his theology of Plato ſays; 'all the theology among 'the Greeks is the offspring of the myſtic doctrine of Orpheus. 'Pythagoras was firſt taught the orgies of the Gods by Aglaophemus. Plato next received a perfect knowledge of them 'from the Pythagorean and Orphic writings.' In another place he adds: 'the Pythagoric principles are the ſame with 'the Orphic traditions, what Orpheus delivered myſtically 'in hidden allegories, thoſe Pythagoras learned when he was 'initiated in the Orphic myſteries by Aglaophemus.' Thus we may look upon the Pythagoric, the Platonic, and the Orphic theology as the ſame.

Homer is thought to have followed the allegorical theology of Orpheus, and to have borrowed all his great ideas from him. If we read his poems with attention, we will find that he acknowledges every where a ſupeam God whom he calls the Father and the ſovereign Lord of Gods and men, the

(a) Procl. theol. Platon. ed. Hamb. 1618. p. 280 & 291.

architect of the world, the Prince and Governor of the universe, the first God, the God by way of eminence, the great God, and the highest of all the Gods. Aristotle speaks thus of Homer's theology. (b) 'The paternal power over chil-'dren is a royal authority, wherefore Homer when he paints 'forth Jupiter's kingly power over all, calls him the Father 'of men and Gods; for he who is a king by nature ought 'both to differ from his subjects and be of the same kind 'with them, as he who begetteth is like to his offspring.' Thus Aristotle plainly insinuates, that superior spirits and human souls are congenial and similar to the Deity. Plutarch in his Platonic questions says, that (b) 'Xenocrates called 'God Hypaton or the Most High, but that Homer long be-'fore him gave God the same epithet, to signify, that he was 'the Sovereign of all superior beings, and the highest of all 'powers. Homer, adds he in another place, (c) when he 'calls God Hypaton or the Most High, denotes his power 'and sovereignty, but when he names him Μήστωρα, he ex-'presses his wisdom and knowledge.' Proclus adds (d) 'Ho-'mer through all his poetry, praises Jupiter as the highest of 'all principalities, the Father of Gods and men, and the uni-'versal reason of all the demiurgical powers.

From all this some conclude with great reason, that all that Homer says of the inferior Deities are only images and allegories to express the properties, actions and protection of subordinate Gods or spirits who are the ministers or instruments of the supream God; that the Iliad is not only a poli-

(a) Aristot. de republ. lib. i. c. 12. (b) Plutarch. Platon. quaest. (c) Putarch. de Isid. et Osirid. (d) Proclus in Timaeum.

tical fable to repreſent the fatal conſequences of diſcord among the little chiefs and heads of Greece, but alſo a ſublime moral allegory to ſhew the contraſt of paſſions and virtues animated and excited in men by the influence of inſpiration of good and evil genii, who dwell in the air, the earth and the heavens; and in fine, that the Odyſſey is an allegory to repreſent the labours and toils, hardſhips and combats of the true hero during this mortal life, ere he can arrive to a ſtate of deification.

Whatever be in this, it is certain that the moſt learned and famous Pagans looked upon Homer as a great divine, and a great philoſopher, as well as a great poet; which they could not have done unleſs they had underſtood his flights and fictions allegorically: for ſurely were all the indecent ideas and deſcriptions he gives of the paſſions and vices of the inferior Deities underſtood by them in a literal ſenſe, they muſt have thought him, in theology, the moſt ſtupid of all mortals. It is true that Plato and Philoſtratus condemn Homer for having degraded the divine nature by his low images, and for repreſenting ſpiritual virtues and intellectual ideas by metaphors and allegories that ſeem to authorize and recommend vice: but there is a great difference betwixt the different ages wherein Homer lived and thoſe of Plato and Philoſtratus. In Plato's time mythology was quite degenerated, the ancient hieroglyphical, ſymbolical and allegorical language was forgot. Philoſtratus was a meer fabuliſt and grammarian who knew little or nothing of true antiquity. It was therefore no wonder if theſe two authors inveighed againſt a language that was underſtood in Homer's time, and quite forgot in theirs.

It is a very odd presumptuous idea of some moderns to imagine, that before the age of Descartes, the most part of mankind was deprived of all reason, that men of the greatest wit, sublimest imagination and noblest sentiments such as Homer, had no just ideas of God's existence, nature and attributes; that the nearer we ascend to the origin of the world, the more we find men were savages, in whom reason was not yet unfolded. This wild idea came from a spirit of impiety among the incredulous Freethinkers, as the ridiculous opinion that the Pagans had no supernatural lights, nor divine virtues came from a spirit of superstition and bigotry among the judaizing doctors. Those two opposite sects of minute philosophers, and pharisaical divines join thus hand in hand without design, in order to destroy the Mosaical accounts of the first origin and propagation of mankind. For, to repeat it once more, this sacred history alone can explain how the great principles of Natural and Revealed Religion must have been universal to wise men of all nations, and ages. To what a miserable pass must Christianity be at last reduced if the incredulous and the believers continue thus united to degrade, extirpate and deny the doctrine of universal tradition and grace!

Hesiod thinks as Homer, for his Theogonia regards only the generation or production of the inferior Gods, and not of Jupiter, or the supream God, whom he calls Zeus, and to whom he attributes the creation of all things: for Moschopulus, a very ancient scholiast, in commenting upon these passages of the Theogonia where Hesiod says, 'that the Gods 'and men were made from the same root or stock, and that 'first of all a golden age of men were made by the immortal

'Gods,' assures us that the poet's meaning is, 'that Jupiter 'or Zeus alone made the first golden age of men, as may be 'proved from other places of the same poet, and tho' he 'speaks of the Gods in general, yet doth he but transfer 'that which was the work of one to 'the Gods of the same 'kind.' By 'the Gods of the same kind,' is not to be understood the inferior, generated Deities, but the three hypostases of the Divine Nature, which the Hebrews themselves speak very oft of, in the plural number ELOCHIM, and of which the Orphic, Egyptian, Pythagoric, Platonic, Persian and Chinese theology are full, as we shall shew hereafter. Proclus also assures us that 'Hesiod, as well as Homer, at-'tribute the creation of all things to Jupiter the self-existent 'and unmade God, by whom all things, and all men were 'made, and not by chance.'

The tragic and lyric poets express themselves after the same manner as the Epic. Pindar calls the loud sounding Jupiter (a) 'the most powerful of the Gods, the Lord of 'all things, the first cause, the great artificer and framer of 'the universe. (b) It was this supream God whom Chiron 'instructed Achilles to honour and worship transcendently 'above all the other Gods. (c) If any man is so foolish as to 'imagine any of his actions can be concealed from God, he 'is greatly deceived.' The same poet represents God as the 'author, source and cause of all good. (d) 'Men become good 'and wise only by the assistance of the Deity. (e) The en-'dowments both of body and mind, wisdom, natural strength

(a) Pindar. Nem. od. 6. (b) Ibid. Pyth. od. 6. (c) Olymp. od. 1. (d) Ibid. od. 9. (e) Pythia od. 1.

and eloquence, all are the gift of the Gods. (f) God over-
'turns the proud but gives immortal glory to the humble. (g)
'We are beings of one day, to-day we are ſomething, to-
'morrow nothing. Man is the dream of a ſhadow: but
'when God emits his ſplendors, a bright light and ſweet life
'attends us.'

Euripides expreſly acknowledges the dependence of all beings upon one ſole principle as author of life and knowledge, exiſtence and reaſon. (a) 'O Father and King of Gods
'and men, why do we miſerable mortals fancy that we know
'any thing, or can do any thing, our fate depends upon thy
'will.' The ſame Euripides ſpeaks thus in another place quoted by Dr. Cudworth (b). 'Thou ſelf-ſprung Being which
'contains all things, and embraces the celeſtial ſpheres, tho'
'encompaſſed with light, yet thou art ſurrounded with a ſha-
'dy night.' This reſembles perfectly the image of the Deity given by the royal prophet David when he ſays, that tho' God covers himſelf with light as with a garment, yet he is ſurrounded with darkneſs. The ſame tragedian ſays in another place.
'I offer to thee, Lord of all, libations of wine and a ſalt cake.
'Whatever be thy name, whether that of Dis or Jupiter, thou
'alone holds the ſublime ſcepter among the Gods, and thou
'governs the terreſtrial kingdom. Infuſe light into the ſouls
'of men, that they may know the root whence all evil ſprings,
'and by what ſacrifice they may attain to a true reſt from
'their labours.'

Sophocles repreſents the Deity as a ſovereign Intelligence

(f) Ibid. od. 2. (g) Ibid. od. 8. (a) Eurip. Supplic. act. 3. v. 734. ed. Cantab.
(b) Cudworth's Intellect. ſyſtem page 364.

who is the wiſdom and the eternal law of all ſpirits (a). 'It is 'not, ſays he, to any mortal nature that laws owe their ori- 'gin, they come from above, they come down from heaven 'itſelf, Jupiter Olympius is alone the father of them.'

St. Juſtin Martyr quotes from Sophocles the following maxims (b). 'There is one ſovereign power, and one God 'who created the heavens, the earth, the ſeas and the force 'of winds; the moſt part of men deprived of all true under- 'ſtanding conſecrate to him ſtatues of wood, and ſtone, ima- 'ges of gold and ivory; they endeavour to appeaſe him with 'ſacrifices, to ſolemnize feſtivals in his honour, and fooliſhly 'fancy that by this they are pious.'

The ſame St. Juſtin Martyr mentions an ancient oracle of the Greeks which runs thus (c): 'God is ſelf-origina- 'ted, thrice great, indiviſibly one, omnipotent and inviſible, 'he ſees all things and can be perceived by none.'

Aratus, quoted by St. Paul, calls God, 'He of whom all 'things are full, who penetrates and pervades all beings eve- 'ry where, whoſe beneficence we all conſtantly enjoy, for 'we are his offspring. Therefore he is always propitiated and 'adored as the firſt and the laſt. Hail univerſal Father, the 'great wonder of the univerſe, and the great intereſt of man- 'kind.' Many ſuch paſſages are quoted by the Greek fathers from Terpander, Ariſtophanes, Menander, Hermionax and others. We might multiply volumes on this ſubject. We ſhall therefore ſum up all we are to ſay of the Greek poets by this aſſertion of Dion Chryſoſtome (d): 'all the poets univer-

(a) Sophoc. in Oedip. tyran. p. 33. (b) St. Juſt. Martyr. de monarchia Dei, p. 104. (c) St. Juſt. Martyr. exhort. ad Graecos, p. 94. (d) Dio. Chriſoſt. orat. xxxvi. p. 447.

'ſally without exception call the firſt and greateſt God, the 'Father and King of all the rational kind. Agreeably to this 'idea men erect altars to Jupiter King, and call him Father 'in all their devotions.'

Thus we have ſhown that tho' the Pagan poets perſonify very oft the divine attributes, gifts, graces, and virtues, and erect them into ſeparate Deities; tho' they divinize their heroes and call them Gods; tho' they deify ſometimes the different parts of nature, give ſpirit to bodies, and bodies to ſpirits, tho they expreſs very oft the properties of the one by the qualities of the other; tho' all this occaſions a jumble of images, an apparent abſurdity in their fictions, and an indecorum in their expreſſions which ſeem to degrade, humanize, and even corporalize the divine eſſence, yet they all agree in the belief of one ſupream, eternal, ſelf-exiſtent, omnipreſent, incorporeal, intelligent principle, whom they call the great God, the ſupream God, and the Father of Gods and men. It was common to all the ancients both ſacred and profane to repreſent intellectual ideas and perfections by ſenſible images and operations. Thus the inſpired Hebrews figure very oft the divine attributes by hands, feet, and corporeal members; yea the irreconcilable oppoſition of the Divine Nature to ſin is figured by anger, wrath, hatred, fury, vengeance, which are all human imperfections. Such is the ſtyle of all minds exalted by a natural or ſupernatural enthuſiaſm, when they endeavour to paint with fire and life pure intellectual ideas, and to render them familiar to ſouls immerſed in matter. The minute philoſophers, profoundly ignorant of this great principle, condemn in the ancient mythologiſts theſe ſtrong metaphors, allegori-

cal images, and ſymbolical repreſentations. The phariſaical doctors as ignorant as the incredulous Freethinkers condemn by a notorious injuſtice in the profane authors, what they juſtify in the ſacred oracles. Both thoſe ſects tend equally to favour incredulity and a total contempt of all antiquity both ſacred and profane.

Let us paſs from the Greek poets to the philoſophers where the primitive traditions are leſs adulterated and leſs diſguiſed.

I begin with Thales the Mileſian chief of the Ionic ſchool, who lived in the fiftieth Olympiad, about ſix hundred years before the Chriſtian aera. We have none of his books now left, but ſome of his maxims have been tranſmitted down to us by the moſt venerable writers of antiquity both ſacred and profane (a). 'God, according to this philoſopher, is the moſt 'ancient of all Beings, he is the author of the univerſe which 'is full of wonders. (b) He is the mind which brought the 'chaos out of confuſion into order. (c) He is without be-'ginning and without end, and nothing is hid from him. (d) 'Nothing can reſiſt the force of fate, but this fate is nothing 'but the immutable reaſon and eternal power of providence.' It is commonly ſaid, that Thales looked upon water as the firſt principle of all things: but here there was a double miſtake of ignorant hiſtorians. When he ſpoke thus, it is plain that he talked of phyſical principles and not of the creating power. Moreover, what they tranſlate water, may be rendered FLUID, by which the philoſopher perhaps meant the

(a) Diog. Laert. vita Thalis. lib. i. (b) Cicer. nat. Deor. lib. i. (c) St. Clem. Alexand. Stromat. lib. v. (d) Stob. ecl. phyſic. c. 8.

pure ethereal fluid that is the univerſal ſpring of nature, as has been ſhewn in the firſt Part.

Pythagoras who lived about the ſixtieth Olympiad is the ſecond Greek philoſopher after Thales, and the chief of the Italic ſchool. Every body knows the abſtinence, ſilence, retirement, and great purity of morals which he required of his diſciples. He was very ſenſible that the human mind could never attain to the knowledge of divine things unleſs the heart was purged of its paſſions. Now theſe are the notions which he has left us of the ſupream God whom he always diſtinguiſhes from the inferior Deities, ſuperior ſpirits, and deified heroes. (a) 'God is neither the object of ſenſe, nor ſubject 'to paſſions, but altogether inviſible, purely intelligible, and 'ſupreamly intelligent. (b) He is the univerſal ſpirit that 'pervades and diffuſes himſelf over all nature. All beings re-'ceive their life from him. (c) There is but one only God, 'who is not, as ſome are apt to imagine, ſeated above the 'world, beyond the orb of the univerſe, but being all in 'himſelf, and exiſting only in his own eſſence, he ſees all the 'beings that inhabit his immenſity. He is the ſole principle, 'the light of heaven, the Father of all ſpirits, the author of 'all virtues, the reaſon, the life and the motion of all beings. '(d) We ſee plainly, ſays St. Cyril of Alexandria, that Py-'thagoras maintained there is but one God, the original and 'cauſe of all things, who enlightens every thing, animates 'every thing, and by whom all things were brought out of 'non-entity into being.'

(a) Plutarch. vita Numae. Diog. Laert. lib. xii. (b) Lactant. lib. v. (c) St. Juſtin. exhort. ad Graecos, p. 18. (d) St. Cyril. contra Julian. lib. i. p. 85.

After Pythagoras comes Anaxagoras of the Ionic ſect, born at Clazomene, and maſter to Pericles the Athenian hero, about four hundred years before the birth of our Saviour. 'This philoſopher rejected with contempt (a) and confuted 'with great ſtrength of reaſon the doctrine of thoſe who held 'that blind neceſſity and the caſual motions of matter had 'produced the world, and endeavoured to prove that a pure 'and uncompounded ſpirit preſides over the univerſe. According to Ariſtotle the force of Anaxagoras' reaſoning was this: (b) 'the idea of matter not including that of active force, 'motion could not be one of its properties. We muſt there-'fore ſeek ſomething elſe to find out the cauſe of its activity; 'this active, ſelf-moving principle he called Soul, becauſe it 'animates the univerſe; he maintained that this univerſal prin-'ciple of motion was alſo a thinking principle called Νους, or 'Underſtanding. As he ſaw nothing in matter that had any 'reſemblance to this property, he inferred that there was in 'nature another ſubſtance beſides matter. He added, that the 'ſoul and ſpirit were one and the ſame ſubſtance diſtinguiſhed 'only by its different operations, and that of all eſſences it 'was the moſt ſimple, the moſt pure, and the moſt exempt 'from all mixture and compoſition.' (c) This philoſopher paſſed at Athens for an atheiſt, becauſe 'he denied that the ſtars 'and planets were Gods, and maintained, that the firſt were 'only ſuns and the laſt habitable worlds.' It is the cuſtom of ſuperſtitious minds to look upon all men as atheiſts that de-

(a) St. Cyril. contra Jul. lib. i. (b) Ariſtot. de anima lib. 1. cap. 2. p. 619. edit. Paris. 1629. (c) Plato de leg. lib. x.

ny the vulgar opinions and groſſer abuſes introduced into ſacred worſhip by prieſtcraft.

Socrates follows cloſe after Anaxagoras, being only thirty years poſterior to him. According to St. Juſtin Martyr, he was inſpired by the Logos, and verified that divine maxim, that 'wiſdom diffuſes itſelf through all nations, enters into 'holy ſouls, and makes them friends of God and prophets.' According to the teſtimony of his diſciple Xenophon, he made little account of barren ſpeculations, natural ſciences, hiſtorical facts, and all the productions of wit and imagination. His great ſtudy was to know himſelf, to live from within, to ſhun all amuſements, and public ſocieties. His life ſeems to have been a life of conſtant contemplation, abſtinence and ſelf-denial. He never wrote any thing himſelf, and never talked of himſelf but as of a third perſon. He went about doing good, ſearching out among the multitude congenial ſouls and upright minds that were ſuſceptible of theſe practical truths that purify the heart from all falſe deſires, inclinations, and paſſions. According to Plato, he was the model of a truly juſt man who loved virtue for itſelf, and not for the honours, reputation and pleaſures that oft accompany it. He was envied, calumniated and inſulted by the minute philoſophers and ſuperficial wits of the age, and died at laſt a martyr for truth. From all which it appears, that St. Juſtin had reaſon to ſay, he was truly a Chriſtian, and taught by the Logos, tho' he paſſed for an atheiſt among the ſuperſtitious Athenians. And as Plato tells us in his dialogue upon holineſs, (b) he was put to death not for denying that there were inſe-

(a) Plato. Eutyphro. p. 5, & 6.

rior Gods, but for declaring himself openly against the poets, mythologists and priests who ascribed human passions, and inhuman vices to these subordinate Deities. It is true that before his death he ordered a cock to be sacrificed to Esculapius, but we shall shew hereafter, that he looked upon Esculapius as one of the names of the supream God, or rather the second hypostasis of the Orphic, Pythagoric Trinity; and therefore it was no wonder if he offered victims to this middle God.

Socrates however, whilst he supposed several inferior Gods, admitted all the while but only one eternal principle. Xenophon has left us an excellent abridgment of the theology of that philosopher. It contains the conversation of Socrates with Aristodemus, who doubted of the existence of God. Socrates makes him at first take notice of the characters of design, art and wisdom that appear all over the universe, and particularly in the mechanism of the human body. (a) 'Do 'you believe, says he to Aristodemus, that you are the only 'intelligent being. You know that you possess but a little 'particle of that matter which composes the world, a small 'portion of that water which moistens it, a spark of that flame 'which animates it. Is understanding peculiar to you alone? 'have you so engrossed and confined it to yourself that it is 'to be found no where else? Does blind chance produce e-'very thing, and is there no such thing as wisdom besides 'what you have?' Aristodemus having replied, that he did not see that wise architect of the universe, Socrates answers him, 'neither do you see the soul which governs your own

(a) Xenophont. memor. Socrat. lib. i. p. 573. ed. Basil. 1579.

'body, and regulates all its motions; you might as well con-
'clude, that you do nothing yourself with design and reason,
'as to maintain that every thing is done by blind chance in
'the universe.' Aristodemus acknowledging at last a supream Being is still in doubt as to providence, not being able to comprehend how the Deity can see every thing at once. Socrates replies, 'If the spirit that resides in your body, moves and
'disposes it at its pleasure, why should not that sovereign wis-
'dom which presides over the universe be able likewise to re-
'gulate and order every thing as it pleases. If your eye can
'see objects at the distance of several furlongs, why should
'not the eye of God be able to see every thing at once? If
'your soul can think at the same time upon what is at Athens,
'in Egypt, and in Sicily, why should not the Divine mind be
'able to take care of every thing, being every where present
'to his work.' Socrates perceiving at last, that the infidelity of Aristodemus did not arise so much from his mind, as from his heart, concludes with these words, 'O Aristodemus, ap-
'ply yourself sincerely to worship God, he will enlighten you,
'and all your doubts will soon be removed.' This last passage expresses all the essential part of practical religion. It manifests a full perswasion that God alone can enlighten the soul by his supernatural influence; that this divine light is only to be acquired by prayer, and that God omnipresent every where hears the desire of upright minds.

Simmias the philosopher in Plutarch, when he explains what is meant by the familiar Genius that continually inspired Socrates, says, that it was no other than the Divine Spirit itself, which not wanting the mediation of sounds, words, or

corporeal organs to make itſelf underſtood, imparts itſelf to peaceful minds undiſturbed by the noiſe of ſenſe and the tumult of paſſions; that the ſoul of Socrates detached from, and void of all ſenſual appetites was continually attentive to the celeſtial inſpirations. Thus this philoſopher is repreſented as living perpetually in the divine preſence, as walking before God, and becoming perfect like the patriarchs.

Xenophanes the Colophonian, the head of the Eleatic ſect, ſays in a verſe preſerved by St. Clemens Alexandrinus; (a) 'there is one God the greateſt both among Gods and men, 'who moveth the whole world without any labour meerly by 'mind.' Simplicius, in his commentary upon Ariſtotle's phyſics, ſays, (b) 'Theophraſtus affirms that Xenophanes the 'Colophonian, maſter to Parmenides, made one principle of 'all things, which is neither finite nor infinitely extended, 'neither in local motion, nor in reſt, a ſolitary Being unmade, 'ſelf-originated, the beſt and moſt powerful of all things, the 'ſupream Unity which preſides and rules over all degrees of 'entity.' From whence it is evident, that Xenophanes ſuppoſed God to be incorporeal, and that his immenſity was not the ſame with infinite ſpace.

Heraclitus, whom St. Juſtin Martyr looks upon to have been inſpired as well as Socrates by the Logos, lived in a continual retreat, contemplation, and penitence, mourning over the follies of mankind. As he frequented very little the temples, and lived like an Aſcetic, he was accuſed of impiety by Euthycles, and the ſuperſtitious prieſts of his country. To

(a) St. Clem. Strom. quoted by Dr. Cudworth. p. 377. (b) Simplicius in Ariſt. phyſ. p. 6, 7.

juſtify himſelf he writes thus to Hermodorus: 'a) O ye unwiſe and unlearned, teach us firſt what God is, then tell us where God is, that ſo you may be believed in accuſing me of impiety? Is he ſhut up in the walls of temples? Is this your piety to place God in the dark, or to make him a ſtony God and a ſtatue? Know you not that God is not made with hands, and has no ſupport to ſtand upon, nor can be enloſed within walls. The whole world varied with plants, animals and ſtars is his temple. Am I impious, O Euthycles, who alone know what God is? Is there no God without altars, or are ſtones the only proofs of his exiſtence? No, his own works give teſtimony of him, and principally the ſun. Night and day bear witneſs of him, the fruitful earth declares his might, and the orb of the moon is an echo of his power.' As he was a great enemy of idols, and declaimed continually againſt the horrid abuſes of the ſymbolical, hieroglyphical language, he was hated, perſecuted and calumniated as an atheiſt. This, as we have already ſaid, and cannot enough repeat, was ever the ſtratagem of prieſts of all religions, ages, and nations to brand with impiety thoſe who do not adopt all their wild opinions and ſuperſtitious practices.

Parmenides, diſciple of Xenophanes, called God ONE AND ALL. Some think moſt falſely, that Parmenides confounded Nature with God by this expreſſion: but Simplicius who was well acquainted with the opinions of the ancients, and who had by him a copy of Parmenides' works, ſays, 'that this expreſſion ONE AND ALL muſt not be underſtood phyſically but metaphyſically, becauſe the ſupream, intelli-

(a) See Cudworth, pag. 379.

'gible ſource of all things, of mind and underſtanding con-
'tains and comprehends in himſelf all things compendiouſly
'and by way of unity. This was the Unity, Monade or One
'Being of Parmenides whom he called indiviſible and immu-
'table.' Now it is impoſſible, that what is immutable and indiviſible can be material, and therefore, the meaning of Parmenides muſt be, that God unites in his ſupream unity not the ſubſtances, but the perfections, ideas, and archetypes of every thing exiſtent in an immutable, indiviſible manner. Simplicius has preſerved to us ſome verſes of Parmenides which explain fully his ſenſe. (a) 'The ſupream Deity, ſays he, is
'one, ſingular, ſolitary, and moſt ſimple Being, unmade, ſelf-
'originated, and neceſſarily exiſtent, whoſe duration is im-
'mutable, remaining always in himſelf without flux or ſuc-
'ceſſion.' What a difference is there betwixt this ſtill, ſtanding, permanent eternity, and the flowing, floating ſucceſſion of ſome modern Chriſtian philoſophers, who have corrupted and degraded all the natural and ſublime ideas we ſhould have of immenſity and eternity! they confound the one with infinite ſpace, and the other with infinite time, and ſo open the ſluices to the Spinoſian ſyſtem.

Dr. Cudworth, to whom we owe a great many of the foregoing remarks, has demonſtrated that Empedocles, Meliſſus, Archytas, Onatus, Ocellus, Timaeus Locrus, Archelaus, Antiſthenes, Diogenes Syropenſis and Euclides Megarenſis, were all true Theiſts: but as the ſcrapes and fragments of theſe authors, which have been preſerved, are only repetitions of

(a) Simplic. in Ariſt. phyſ. fol. 7. 17. 31.

what has been already ſaid, we proceed to Plato, the great light of Greece.

Plato, diſciple to Socrates, lived about three hundred and fifty years before the Chriſtian aera. We dare venture to ſay that tho' his works be wrote by way of dialogue, and ſeem only occaſional pieces without any apparent connexion, geometrical gradation, or metaphyſical preciſion, yet they are a treaſure of all the great principles of natural and even revealed religion handed down from the beginning of the world to his days. He got them from Socrates, Socrates from Pythagoras, Pythagoras from the Egyptians, the Egyptians from Hermes Triſmegiſtus, and Triſmegiſtus from the firſt Hermes, who from a deep and ſerious enquiry will be found to be ſome Noevian, or perhaps antediluvian patriarch. Thus, excepting the imperfect mixtures which by ſucceſſion of time, and the weakneſs inſeparable from human nature, have crept into the Platonic philoſophy, this great man may be looked upon as the conſervator and compiler of all the ſcattered rays, and hints of divine philoſophy that have been tranſmitted to the Pagan world ſince the deluge.

Plato in his Timaeus begins by diſtinguiſhing the Being which was eternally, from the beings which were made. He calls God in the ſequel of this dialogue 'the architect of the 'world, the Father of the univerſe, the Creator of Nature, 'the God over all, the ſovereign Mind which orders all things 'and penetrates all things, the ſovereign Beauty and the ſu-'pream Good.' In his Sophiſt he defines God, 'the ſelf-ori-'ginated efficient cauſe which makes things exiſt that had no

'being before.' In his Republic, (a) 'He that made the 'heavens, the earth and the Gods, and that is the original 'life and force of all things in heaven, upon earth, and un-'der the earth,' it is this first principle which he calls in several places of the same book, 'the Being, the Unity, and the 'Good by excellence, the same in the intelligible world that 'the sun is in the visible world.' He considers the Deity in his eternal solitude before the production of finite beings, and says frequently, like the Egyptians, that this first Source of Deity is surrounded with thick darkness which no mortal can penetrate, and that this unaccessible God is to be adored only by silence. He afterwards represents to us this first Being as sallying out of his Unity to consider all the various manners by which he could represent himself from without, and thus the ideal world was formed in the divine understanding.

Proclus, in commenting upon the Platonic Theology says, 'the divine philosophy of Plato despises all corporeal 'things when compared with what is intellectual. He de-'monstrates that mind is more ancient than matter, and de-'pends upon an intelligent hypostasis, that Intellect was the 'Cause of bodies, and the Father of spirits.' In another place, the same Proclus adds that (b) 'Plato following the Pytha-'goreans, maintains that generated things are many and va-'rious, but there is one supream Cause that connects and 'joins all the subordinate causes, that there may be nothing 'in vain nor accessory in the universe. There is one King, 'one Cause and one Providence. There are besides many a-

(a) Platon. Republ. lib. x. & xviii. (b) Procli Theol. Platon. p. 5.
(b) Proclus in Timaeum. p. 80.

'gents, different cauſes, a multiform providence, and a vari-
'ous order; but in all, multiplicity muſt adhere to unity, va-
'riety to ſimplicity, what is multiform to what is uniform,
'and different particulars to one univerſal, that ſo there may
'be a golden ſeries in the whole, and that all things may be
'regulated with order, proportion and harmony.' It was then with good reaſon that Numenius the Pythagorean ſaid, (a) 'What is Plato but Moſes ſpeaking in the Attic language?' Euſebius adds, that Plato (b) 'agreeing with Moſes teaches 'in the Timaeus, that as there is but one heaven, ſo there is 'but one God; for that which contains all intelligibles can 'never be ſecond to any thing.'

Ariſtotle, Plato's diſciple and prince of the Peripatetic philoſophers, was one of the greateſt, ſubtileſt, and moſt univerſal Genius's of his age: but reſolved to quit his maſter's footſteps, he deſpiſed all tradition and all antiquity, and endeavoured to ſpin out of his own brains a perfect ſyſtem of truth. Like the Arabian philoſophers who pretended ſince to imitate him, like the Chriſtian ſchoolmen who borrowed all their philoſophy from the Arabians, and like ſome modern metaphyſicians ſuch as Deſcartes, Malebranch and Locke, who by quite different ſchemes endeavour to explode the Ariſtotelian, Arabian and ſcholaſtic philoſophy; juſt ſo Ariſtotle ſeems to have quite abandoned the ſtudy of the ancients and applied himſelf only to a ſpeculative combination of the natural ideas that preſent themſelves to all thinking minds, and of the neceſſary conſequences that flow from them. By this method he diſcovered ſome of the greateſt principles of

(a) Euſeb. praep. Evang. p. 410. ed. Colon. 1688. (b) Ibid. p. 530.

Natural Religion and Moral Philoſophy; but we find in him few or no veſtiges of the ancient, Noevian, Revealed Religion, as in Plato, Socrates, Pythagoras, and in the Egyptian, Perſian, and Chineſe philoſophers.

Ariſtotle in his metaphyſics has ſome very ſublime ideas of God: he calls him, (a) 'the eternal and living Being, the 'moſt noble of all Beings, a ſubſtance entirely diſtinct from 'matter, without extenſion, without diviſion, without parts 'and without ſucceſſion, who underſtands every thing by 'one ſingle act, and continuing himſelf immoveable gives mo'tion to all things, and enjoys in himſelf a perfect happineſs, 'as knowing and contemplating himſelf with infinite plea'ſure.' In another place, he ſay that (b) 'God is a ſupream 'Intelligence which acts with order, proportion and deſign, 'and is the ſource of all that is good, excellent and juſt.' Elſewhere he ſays, (c) 'the firſt principle is neither the fire, nor the 'earth, nor the water, nor any thing that is the object of ſenſe; 'but that a ſpiritual ſubſtance is the cauſe of the univerſe and 'the ſource of all the order, and all the beauties, as well as of 'all the motions and all the forms which we ſo much admire 'in it.' Beſides this firſt and eternal ſubſtance, he acknowledges ſeveral other intelligent Beings that are the miniſters of the firſt and ſupream God. (d) 'There is, ſays he, but one on'ly Mover, and ſeveral inferior Deities. All that is added a'bout the human ſhape of thoſe Deities, is nothing elſe but 'fiction, invented on purpoſe to inſtruct the common people,

(a) Ariſtot. Metaph. lib. xiv. cap. 7. pag. 1000. (b) Ibid. Metaph. lib. xiv. cap. 10. pag. 1005. edit. Paris. 1629. (c) Ibid. Metaph. lib. i. cap. 2. p. 844. (d) Ibid. lib. xiv. cap. 8. p. 1003.

'and engage them to an obſervance of good laws: all muſt 'be reduced to one, only primitive ſubſtance which governs 'in ſubordination to the firſt. This is the genuine doctrine 'of the ancients which has happily eſcaped from the wreck of 'truth, amidſt the rocks of vulgar errors and poetic fables.'

We come now to the Stoics. Zeno, Cleanthes, Chryſippus and all their diſciples believed that the ſupream, ſelf-exiſtent, eternal Being was material; that his eſſence was a pure aether which filled all by local diffuſion; that whatever was not extended was nothing; that infinite ſpace was the ſame with the divine immenſity; that ſpirit is but body rarified, and body ſpirit condenſed; that intelligence and extenſion may be properties of the ſame ſubſtance, and in fine, that there is, and can be but one ſort of ſubſtance in nature, which is matter more or leſs ſubtilized. Notwithſtanding of thoſe falſe, abſurd, and contradictory ideas, the Stoics were very far from being atheiſts. They acknowledged only one ſupream God who produced all things by his power, governs all things by his wiſdom, and beatifies all Beings by his goodneſs. They endeavoured to prove the exiſtence of this one God whom they called Zeus, Zen, or Jupiter, by ſeveral arguments, drawn from the orderly ſyſtem of the world, and the characters of wiſdom and deſign therein remarked. Hence they concluded, (a) 'that it 'was no more likely that the world could have been made by 'chance, than that Homer's Iliad could have proceeded from 'the fortuitous projection of innumerable letters thrown at 'random upon the ground.' They proved alſo the exiſtence of an all-perfect Being from the gradual aſcent and ſcale of

(a) See Dr. Cudworth's Intellect. Syſtem, p. 421.

perfections we obſerve in Nature. There muſt needs therefore, ſaid they, be ſome moſt excellent and perfect Being at the head of all. In fine, they endeavoured to prove the exiſtence of a God from this, that the cauſe muſt be more perfect than the effect; and that the whole muſt contain all the perfections of the parts, in a moſt tranſcendent manner.

We come now to the later philoſophers among the Greeks who lived after the times of Chriſtianity. It is certain that all of them whether Pythagoreans, Platoniſts, Peripatetics, or Stoics acknowledged one ſupream Deity, tho' they admitted a plurality of inferior Gods.

The firſt, the greateſt and moſt moral of all theſe later philoſophers is Hierocles, who wrote towards the end of the ſecond century a commentary upon the golden verſes of Pythagoras, which is a collection of maxims wrote by Lyſis, contemporary with and diſciple of Pythagoras. Thoſe verſes are one of the moſt ancient monuments of the Pythagorean philoſophy, and the commentary upon them may be called a divine work. There the author gives not only the higheſt idea of the ſupream God, but of internal religion, and of the true adoration in ſpirit, as we ſhall ſee hereafter.

Hierocles begins all his theology by diſtinguiſhing betwixt the ſupream God, the created Gods, and the deified heroes. He calls the firſt God, the Creator of all things, and ſpeaks thus, (a) 'We can only diſcover the true grandeur of God, 'the moſt excellent artificer and maker of the world by be-'lieving him to be the cauſe of the indeviating intelligences, 'whom the verſes call the immortal Gods, becauſe they

(a) Hierocles. ed. Cantab. 1709. p. 14.

'conſtantly and uniformly contemplate God the Creator, 'have their thoughts perpetually intent upon his goodneſs, 'and receive from him compleatly and invariably being and 'well-being, as his living images void of paſſion and evil.' In another place he calls God, (a) 'the firſt ſource of all good, 'the fountain of eternal Nature, the everlaſting Cauſe not 'only of being, but of well-being, who diffuſes his benefi-'cence thro' the whole univerſe, like a pure and intellectual 'light.' In fine, the ſcope, end and deſign of all his work, is to ſhew, (b) 'that human ſouls having loſt their wings are 'fallen into a ſtate of corruption, degradation and exile; that 'they can never re-aſcend to, and re-aſſume their primitive 'ſtate, but by continual prayer, flying all terreſtrial objects, 'in this uncomfortable abode, and even ſacrificing all the 'moſt ſpiritual and refined paſſions, which hinder the wings 'of the ſoul from growing again, and by this loſs of its wings, 'it is deprived of an age of bliſs.' We ſhall ſee hereafter, in treating of the means of re-union, all the ſublimity and purity of the maxims contained in this divine author.

Plutarch, who lived much about the ſame time, contains this admirable paſſage among many others. (a) 'The anci-'ents gave the name of Gods to the various productions of 'the Deity; care ſhould be taken however, not to transform, 'diſſolve and ſcatter the divine nature into rivers, winds, ve-'getables or bodily forms and motions. This would be as ri-'diculous as to imagine that the ſails, the cables, the rigging, 'and the anchor are the pilot; or that the thread, the ſhuttle,

(a) Hierocles pag. 172. (b) Ibid. pag. 186. (c) Plutarch. de Iſid. & Oſirid. pag. 373, 374, &c.

'and the woof are the weaver. Such senseless notions are 'unworthy of the heavenly powers, whom men blaspheme 'when they give the name of Gods to beings of an insensible, 'inanimate and corruptible nature. Nothing that is without 'a soul, nothing that is material, nothing that can be perceived by our senses, can be God. Neither must we imagine 'that there are different Gods according to the different countries of Greeks and Barbarians, northern and southern nations. As the Sun is common to all the world, tho' called 'by different names in different places, so there is but one 'sole, supream Mind or Reason, and one and the same Providence, that governs the world, tho' he is worshipped under different names, and has appointed some inferior powers 'for his ministers.' This passage of Plutarch's shews plainly that the wiser Pagans were rather Polyonomists than Polytheists, and that it is as unjust and unreasonable in the Christian priests to call them Polytheists, as it would be in the Pagans to call the Europeans so, because the French call him DIEU, the English GOD, the Italians DIO, &c. Or because they call God sometimes Life, sometimes Light, sometimes Love, sometimes Justice, Goodness, Mercy, do they erect all these attributes into separate Gods and Deities? We have done and do daily the same injustice to the Pagans, and all this to show that out of the pale of the visible church, men never had any just notions of a Deity. This is the high road to the darkest atheism, one of whose fundamental maxims is, that the most part of mankind have no ideas of an eternal principle, that it is the particular opinion of a little sect, and not the universal sentiment of all intelligent minds.

Dion Chryſoſtome Plutarch's contemporary, tho' he acknowledged many inferior Gods, yet he aſſerts, that (a) 'there is an opinion common to all the human kind as well 'Barbarians as Greeks; that it is naturally implanted in them 'as rational Beings, and not derived from any mortal teacher. 'This opinion is, that the whole world is under the kingly 'power or monarchy of one ſupream God, who is the com-'mon Lord of Gods and men, their Governor and Father, 'the univerſal Preſident who orders and governs the heavens 'and the earth as a wiſe pilot doth a ſhip.'

Alcinous who is ſuppoſed to have lived towards the beginning of the ſecond century, ſpeaks thus: (b) 'Since the firſt 'Mind is the moſt beautiful, he muſt have before him the 'moſt beautiful object of contemplation: but there is nothing 'more beautiful than himſelf, he muſt then always contem-'plate himſelf, and this energy is called his idea. The firſt 'God is eternal, inexpreſſible, ſelf-ſufficient, perfect in all 'times and in all places. He is good becauſe he does good to 'all, and is the cauſe of all good. He is beautiful becauſe by 'nature he is fullneſs and order. He is Truth becauſe he is 'the principle of all Truth, as the ſun is the ſource of all light. 'He is the univerſal Father as he is the cauſe of all things, 'and becauſe he adorns the celeſtial Mind and the Soul of 'the world, by exciting them and turning them to himſelf that 'they may beautify every nature in the univerſe.'

Galen, in his book of the uſe of human members, ſpeaks thus; (c) 'I compoſe this holy oration as a true hymn to the

(a) Dio. Chryſoſt. pag. 199, 200, 210, 295, 446. (b) Alcinous, c. x. p. 23. (c) Galen. de uſu partium, p. 402.

'praiſe of him that made us. I conceive that true piety and 'religion towards God, does not conſiſt in ſacrificing many 'hecatombs, nor in burning much incenſe, but in this, that 'I ſhould firſt acknowledge myſelf, and then declare to o-'thers, how great his power, his wiſdom, and his goodneſs 'are: for to adorn the world as he has done, envying to no-'thing that good which it is capable of, is a demonſtration 'of the moſt abſolute goodneſs; and that he was able to find 'out how all things ought to be adorned after the beſt man-'ner, is a ſign of the greateſt wiſdom; and laſtly, to be able 'to effect and bring to paſs all thoſe things which he had thus 'decreed, argues an inſuperable power.'

Maximus Tyrius gives us this noble image of the divine monarchy in the end of his firſt diſſertation. 'Imagine a 'great and powerful Empire in which all conſpire freely and 'with one conſent to direct their actions agreeably to the will 'and command of one ſupream King the oldeſt and the beſt. 'Then ſuppoſe that the bounds of this empire are neither the 'Halys nor the Helleſpont, the Meotian lake nor the ſhoars 'of the great ocean, but the heavens above, the earth below, 'and the boundleſs expanſe. Here let that great King ſit im-'moveable in himſelf, preſent every where tho' unextended, 'preſcribing to all his ſubjects laws in which conſiſt their ſe-'curity and felicity. Let the conſorts of this empire be in-'numerable inviſible and viſible Gods: theſe that are neareſt 'him and immediately attending on him are in the higheſt 'royal dignity, feaſting as it were at the ſame table with him; 'others are miniſters and attendants, and a third ſort are 'inferior to them both. Thus you ſee how the order and

'chain of this government deſcends by ſteps and degrees 'from the ſupream God to the earth and men.

The ſame author ſays, (a) 'Amidſt ſo great a war, conten- 'tion and diſcord of opinions, there is through the whole 'earth an univerſal law and ſentiment, agreeing that there is 'one God, the King and Father of all things, and many 'Gods his children that reign with him. The Greeks and 'the Barbarians agree in this doctrine, he that inhabits the 'continent and he that lives by the ſea, the wiſe and the un- 'wiſe. Now do you imagine that Plato would oppoſe theſe 'ſentiments, and not agree with mankind in the moſt beau- 'tiful of all truths, and feel with them the trueſt of all ſenti- 'ments. What is that? My eye ſays it is the ſun, my ear ſays 'it is thunder; but what are all theſe things really? My ſoul 'ſays that they are the works of God, it deſires the artiſt in 'diſcovering the art. Tho' there may have ariſen ſince the 'beginning of the world two or three atheiſtical, low, or ſtu- 'pid men that wander with their eyes, are deceived by their 'ears, and maimed in their ſouls, irrational, barren, and with- 'out fruit, like a lyon without courage, or a bird without 'wings; yet this does not deſtroy the univerſal ſentiment of 'mankind concerning the Divinity. Tho' you deny his good- 'neſs as Leucippus, tho' you aſcribe human paſſions to him as 'Democritus, tho' you change his nature as Strato, tho' you 'make him a God of pleaſure as Epicurus, tho' you deny his 'exiſtence as Diagoras, tho' you ſay you know not what he 'is as Protagoras, yet you cannot deſtroy in yourſelf nor in 'them the natural ideas all have of a Deity, for they, even

(a) Max. Tyr. edit. Daviſii. Cantab. c. i. p. 6.

'they know and ſpeak of God againſt their inclinations.' In another place he ſays, (a) 'The Deity is inviſible to the eyes, 'inexpreſſible by language, impalpable by ſenſe; he cannot 'be heard of by the ear, but only by the moſt beautiful, moſt 'pure, moſt intellectual, and moſt ancient powers of the ſoul; 'for the Deity intirely collected into himſelf enters into a re-'collected mind. (b) If you are too weak at preſent for the 'contemplation of the Father and Creator; let it ſuffice thee 'to behold his works, and worſhip his offſpring that are ma-'ny and various, not as the Beotian poet ſays, for there are 'not only thirty thouſand Gods, the ſons and friends of the 'ſupream God, but an infinite number repleniſhing both 'heaven and ether. (c) The Father and Creator of all Be-'ings is more ancient than the ſun, older than heaven, grea-'ter than time and every flowing nature. A law-giver with-'out name, inexpreſſible by words, inviſible to the eye. In-'capable to comprehend his eſſence we aſſiſt our weakneſs 'by words, names, ſymbols, images of animals, plants, rivers, 'mountains, fountains, deſiring to underſtand him. 'This is a plain definition of the ancient hieroglyphical language, and a plain attempt to reduce men to the original ſenſe of it without ſtopping at the ſign and falling into idolatry.

Ariſtides the Adrianean ſophiſt and orator, in his firſt oration or hymn conſecrated to Jupiter, ſpeaks thus, (d) 'Jupi-'ter made all things, and all things that exiſt are the work of 'Jupiter, heavens and earth, ſea and rivers, all that is above 'and all that is below, Gods and men, every thing that has

(a) Max. Tyrius c. 1. p. 12. (b) Ib. p. 16. (c) Ib. c. 38. p. 402.
(d) Ariſtid. orat. 1.

'life, whatsoever is perceivable by sense or by mind. Jupiter 'was self-existent. He was not educated in the flowery, odo-'riferant caves of Crete, neither was Saturn ever about to de-'vour him, nor instead of him did he swallow down a stone; 'for Jupiter was never in danger nor will he ever be so. Nei-'ther is there any thing older than Jupiter, no more than there 'are sons older than their parents, or works than their artifi-'cers. He is the first, the oldest, and the parent of all things, 'self-originated, nor can it be declared when he was made, 'for he was from the beginning. No man can tell the time, 'since there was not than any time, and nothing else besides 'him.' Thus we see that the wiser Pagans were far from understanding literally the fables of the poets. But this, priest-craft conceals expressly from children, to give them false ideas of the Pagan theology, and make them believe that out of the sacred pale, there never was any true lights, virtues nor graces.

The Emperor Marcus Antoninus calls God, (a) 'the ol-'dest of all the Gods, the Nature which governs all things, 'the mind which produced and pervades the substance of all 'things; the supream reason which orders and dispenses all 'according to appointed periods, and the intellectual princi-'ple which contains the whole.' The same emperor says, 'that as our bodies breathe the common air, so should our 'souls suck and draw in vital breath from that great Mind 'which comprehends the universe, becoming as it were, one 'spirit with him.' In other places the same emperor calls God 'the Mind and Understanding of the whole world, the intel-

(a) Marc. Ant. lib. v, vi, vii, viii, ix.

'lectual fountain of all Beings, one God through all, one ſub-
'ſtance, and one law. Endeavour, ſays he, to ſeem fair and
'beautiful in the eyes of God, deſire to be pure with thy pure
'ſelf and with God.'

Epictetus and his true diſciples ſuch as Arrianus, Simplicius and many other Stoics are full of ſuch noble ſentiments of God; they were ſo convinced of his exiſtence and omnipreſence, of his power, wiſdom and goodneſs, that it never entered into their heads to give ſpeculative proofs of ſuch plain and univerſal truths. It is true indeed that they called him Nature, and Univerſal Nature, but at the ſame time, 'Crea-
'tor, ſelf-exiſtent, the law, the reaſon, and the light of all
'intelligent beings, the author of all good, the univerſal Fa-
'ther of men and Gods, to whom all ſubmiſſion, reſignati-
'on, confidence, thankſgiving and internal adoration are due.' As we ſhall ſee more fully hereafter when we talk of the piety, devotion and moral ſentiments of the ancients.

Dr. Cudworth has further demonſtrated (a) that this belief of a ſupream, ſelf-exiſtent Being, was not only the ſentiment of the wiſer Greek philoſophers, ſuch as Pythagoras, Socrates, Plato, Antiſthenes, Xenocrates, Zeno, Cleanthes, Chryſippus, Scaevola the Roman high-prieſt, Varro, Cicero and Pliny, but alſo of the poets; to this purpoſe the learned Doctor quotes a paſſage of Hermeſianax the Colophonian who declares, 'that Jupiter, Pan, Apollo, Pluto, Neptune, Mercury, Cupid, Nereus and Triton; Proſerpine, Ceres, Venus, Thetys, Juno and Diana were all but one and the ſame God under different names. We may then lay down for an un-

(a) Cudworth's Intellectual Syſtem, page 494, 495.

conteſted fundamental principle of the Pagan philoſophy and mythology, that notwithſtanding the multiplicity of the inferior Gods allowed by the Greeks, yet they all acknowledged one ſupream univerſal Numen, who was called by different names, according to his different powers, attributes and effects. We beg this principle may not be forgot.

Let us now proceed to examine the theology of the Romans. Tho' this warlike, political people was leſs addicted to the ſublimer ſciences than the Greeks, Egyptians and Orientals, yet all their wiſe men and philoſophers had the ſame notions of one ſupream Deity.

We begin with Numa ſecond king of the Romans, who lived more than ſix hundred years before our Saviour. This royal philoſopher ſays expreſly, (a) 'that the firſt principle 'of all things is neither ſubject to ſenſe nor ſuffering, but in-'viſible, uncorruptible, and conceivable only by the mind.' Plutarch aſſures us, (b) 'that as the ancient Perſians, ſo the 'Romans, during a hundred and ſixty years, had no images 'nor ſtatues of the Deity in their temples, believing that it 'was a crime to repreſent what is auguſt by what is low, and 'that we could attain to the knowledge of the Deity by mind 'only.' Numa was a Sabin, and the Sabins pretended to be a colony of the Lacedemonians. Lycurgus travelled into Egypt, and there he learned all the ſame notions of the Deity that were familiar to the Egyptians, about an eternal, unmade, ſelf-exiſtent Principle of all things.

Cicero has the ſame notions as Numa. This Roman conſul ſays in his book of Divination, (a) 'that the beauty of

(a) Plutarch. de vita Numae, (c) Ibid. (d) Cicero de Divin. lib. ii.

'the univerſe and the order of the heavenly bodies, compel 'us to confeſs that there is ſome excellent and eternal nature 'to be looked to and admired by mankind.' Tho' he declaims againſt the abuſe of prieſthood and prieſtcraft in many places, yet he ſpeaks thus; (a) 'Who is ſo mad or ſtupid 'when he looks up to the heavens, and is not preſently con-'vinced that there are Gods? or can perſuade himſelf that 'thoſe things which are made with ſo much mind and wiſ-'dom, that no human ſkill is able to comprehend the artifice 'and contrivance of them, did all happen by chance. (b) 'No, no, ſays he, there is, there is certainly a divine force 'in the world; neither is it reaſonable to think that in theſe 'groſs and frail bodies of ours, there ſhould be ſomething 'which hath life, ſenſe, and underſtanding, and yet no ſuch 'thing in the whole univerſe: if men will conclude that there 'is none becauſe they do not ſee it, they muſt alſo deny the 'exiſtence of their own mind which they do not ſee, tho' it is 'by it that we underſtand, foreſee, and order all that we do.' In his Tuſculan queſtions he ſays; (c) 'that God cannot be un-'derſtood by us otherwiſe than as a free mind, diſengaged and 'ſeparated from all mortal concretion, which both perceives 'and moves all things. (d) Without his government, neither 'any family, city, nation, nor mankind in general, nor the 'whole of nature, nor the univerſe could ſubſiſt: for this alſo 'obeyeth God: the ſeas and the earth are ſubjected to him, and 'the life of man is diſpoſed of by the commands of the ſu-'preme law. (e) He rules over all mankind and forbids them

(a) Cicero Orat. de Haruſp. (b) Orat. pro Milone. (c) Quaeſtion. Tuſcul. lib. i. & Somn. Scipion. (d) Ibid. lib. i. (e) Ibid. de Divin.

'to depart hence without his leave. He is the ſupream God, 'Lord and Governor, whoſe divine power all things obey. '(a) The chief and principal God who governs the whole 'world in the ſame manner as an human ſoul governs the bo-'dy it is ſet over.' In another place he adds; (b) 'According 'to the opinion of the wiſeſt and greateſt men, the law is 'not an invention of human underſtanding, nor the arbitra-'ry conſtitution of men, but it flows from the eternal Rea-'ſon that governs the univerſe. Its origin is as ancient as the 'Divine Intellect, for the true, the primitive, and the ſupream 'law is nothing elſe but the ſovereign reaſon of great Jove.' In another place he ſays; (c) 'This law is eternal, univerſal, 'immutable; it does not vary according to times and places. 'It is not different now from what it was formerly; the ſame 'immortal law is a rule to all nations, becauſe it has no other 'author, but the one only God, who brought it forth, and 'promulged it.'

Terentius Varro contemporary with Cicero, had the ſame thoughts of the Deity. We have no works left of him, but ſome fragments preſerved in the Latin fathers and eſpecially by St Auguſtin, (d) 'According to the literal ſenſe, ſays Te-'rentius Varro, the poetical, mythical theology, contains ma-'ny things contrary to the dignity and nature of immortal 'beings. It derives the genealogy of one God from the head, 'another from the thigh, another from drops of blood. Some 'are repreſented as thieves, others as adulterers; in fine, the 'poets attribute to the Gods all ſort of defects that are inci-

(a) Cicero. Somn. Scipion. (b) Ibid. de legib. lib. ii. (c) Fragm. Reipub. Cicero. apud Lactan. lib. vi. c. 8. (d) S. Auguſt. de civit. Dei. lib. vi. c. 5.

'dent not only to men, but to the moſt contemptible men. 'Theſe alone underſtand what God is, who believe him to be 'a ſoul governing the world with activity and wiſdom.'

Seneca the Stoic gives us the ſame ideas, '(a) It is of 'very little conſequence by what name you call the firſt Na- 'ture and the divine reaſon that preſides over the univerſe, 'and fills all the parts of it. He is ſtill the ſame God. He is 'called Jupiter Stator, not as hiſtorians ſay, becauſe he ſtopt 'the Roman armies as they were flying, but becauſe he is the 'conſtant ſupport of all beings. They may call him Fate, 'becauſe he is the firſt cauſe upon which all others depend. 'We Stoics call him Father Bacchus, becauſe he is the uni- 'verſal life that animates Nature; Hercules, becauſe his 'power is invincible; Mercury, becauſe he is the eternal rea- 'ſon, order and wiſdom. You may give him as many names 'as you pleaſe, provided you allow but one ſole principle e- 'very where preſent.' In another place he ſays. '(b) The an- 'cients did not think Jove ſuch a being as we repreſent him 'in the capitol and in our other buildings: but by Jove they 'meant the guardian and governor of the univerſe, the un- 'derſtanding and the mind, the maſter and the architect of 'this great machine. All names belong to him. You are not 'in the wrong, if you call him Fate; for he is the cauſe of 'cauſes, and every thing depends upon him. Would you call 'him Providence, you fall into no miſtake, it is by his wiſ- 'dom that this world is govern'd. Would you call him Na- 'ture, you would not offend in doing ſo, it is from him that

(a) Seneca de benef. lib. iv. pag. 311. edit. Antwerp. a Lipſio 1632. (b) Id. Natural. quaeſtion. lib. ii. pag. 715.

'all beings derive their origin, it is by him, that they live and 'breath. He is the framer and former of the univerſe, the go- 'vernor, diſpoſer, and keeper thereof, the artificer and Lord of 'the whole mundane fabric. He is preſent every where, and 'ſuſtaineth himſelf by his own force, and his power extends 'to all things. He is the greateſt and moſt powerful God, 'the GOD of Gods upon whom are ſuſpended all theſe di- 'vine powers, whom we ſingly worſhip and adore. In fine, he 'is diffuſed thro' all things great and ſmall "with equal in- "tention." This laſt expreſſion ſeems at firſt obſcure, but when explained it is truly profound, and ſhows that in this point, Seneca departed from the falſe notion of the Stoics who believed the divine eſſence to be an ethereal ſubſtance. The Pythagoreans, Platonics, and Immaterialiſts diſtinguiſhed two manners of exiſting, the one by Extention, the other by Intention, that is, not by a local diffuſion of parts, but by a total preſence of God's whole indiviſible eſſence every where. Thus they did not confound the divine immenſity with infinite ſpace. Seneca ſeems to have adopted this ſentiment. Whatever truth there be in this favourable conjecture, it is certain, that Seneca demonſtrates by theſe two paſſages, that the wiſe Pagans were not Polytheiſts, but Polyonomiſts, that they did not believe a plurality of ſupream Gods, but gave the one God only different names, and underſtood by all theſe names, one ſole principle of all things every where preſent. This, as we have ſeen, was the doctrine of Plutarch, and this, as we ſhall ſhow hereafter, was alſo the fundamental doctrine of all the wiſer Pagans both Greek and Latin, Egyptian and Perſian.

Apuleius, who was ſaid to work miracles, has the moſt noble notions of the Deity, of the love we owe him, and of our degradation. All his fable of Pſyche is only an allegory to expreſs our fall from a pre-exiſtent ſtate, our purification in this life, and our return to the celeſtial abodes, as ſhall be explained hereafter. This philoſopher ſtill repreſents God, (a) 'as the higheſt of the Gods, who not only knows and 'ſees all things by his wiſdom, but who penetrates and com-'prehends within himſelf the beginning, the middle and the 'end, and intimately preſent to all beings, he governs them 'by the univerſal care of his providence.'

We come now to the Latin poets. Ovid begins his metamorphoſis thus, (b) 'Before there was a ſea and an earth, 'before there was any heaven to cover the world, univerſal 'nature was but one undigeſted ſluggiſh maſs called a chaos. 'The ſeeds of all things jumbled together were in a perpetual 'diſcord, till a beneficent Deity put an end to the difference.' Theſe words ſhow plainly, that the Latin poet makes a diſtinction betwixt univerſal nature, and that God who by his wiſdom and beneficence brought it out of confuſion into order.

Virgil always repreſents Jupiter as omnipotent, ſelf-begotten, the father of Gods and men; and follows his great model Homer in diſtinguiſhing betwixt the ſupream God and the inferior deities.

Plautus introduceth an inferior Deity ſpeaking in this manner, (c) 'I am an inhabitant of the celeſtial city, of 'which Jupiter the father of Gods and men is the head. He

(a) Apuleius. (b) Ovid Metam. lib. i. pag. 1. (c) Plaut. Rudens.

'commands the nations, and ſends us over all kingdoms to 'take an account of the conduct and actions, the piety and 'virtue of men. In vain do mortals endeavour to bribe him 'with their oblations and ſacrifices. They loſe their pains, 'for he abhors the worſhip of the impious.' In another place he ſays, (a) 'I come by the order of Jupiter; my name is 'Mercury. My father ſent me hither to entreat you, becauſe 'he knew that you would do what was commanded.' He adds in another place, (b) 'My father the King of the Gods 'is the author of all theſe benefits, but it was never my fa-'ther's cuſtom to upbraid the good with his bounty to them.'

(c) 'O Muſe, ſays Horace, purſuant to the cuſtom of our 'anceſtors, celebrate the great Jove who rules over Gods and 'men, the earth, the ſeas, and the whole univerſe. There is 'nothing greater than he, nothing that is like him, nothing 'that is equal to him.'

Lucan has a moſt ſurprizing paſſage in his ninth book, when Cato, after croſſing the deſerts of Lybia, arrives at the temple of Jupiter Ammon, Labienus is for perſuading him to conſult the oracle. Whereupon Cato anſwers, (d) 'Why do you Labienus propoſe to me to aſk the oracle, 'whether we ſhould chuſe to die in a ſtate of freedom, with 'our ſwords in our hands, rather than ſee tyranny enſlave 'our country? whether this mortal life be only a remora to 'a more laſting one? whether violence can hurt a good man? 'whether virtue does not make us ſuperior to misfortunes? 'and whether true glory depends upon ſucceſs? we know

(a) Id. Amphytrion lin. 13. (b) Ibid. lin. 44. (c) Horat. ode 12. lib. i. (d) Lucan. lib. ix. 566.

'theſe things already, and the oracle cannot give us clearer 'anſwers than what God makes us feel every moment in the 'bottom of our heart. We are all united to the Deity. He 'has no need of words to convey his meaning to us, and he 'has told us at our birth every thing we have occaſion to 'know. He has not choſen the parched ſands of Lybia to 'bury truth in theſe deſerts, that it might be underſtood on-'ly by a ſmall number. He manifeſts himſelf to all the world. 'He fills all places, the earth, the ſea, the air, and the heavens. 'Jupiter is where-ever you look, and where-ever you move. 'He makes his particular abode in the ſoul of the juſt, why 'then ſhould we ſeek him elſewhere?' We have followed the tranſlation of a modern author, (a) who has rendered the expreſſion 'Jupiter eſt quodcunque vides,' by the words Jupiter is where-ever you look, becauſe in ſome manuſcripts we read 'Jupiter eſt quocunque vides.' Suppoſing however, that we adhere to the firſt reading, this paſſage ſhows that Lucan or Cato, tho' they join with the Stoics in confounding God and nature, yet they acknowledge a ſovereign Intelligence that enlightens all mortals, that is preſent every where, and that makes his particular abode in the ſouls of juſt men.

Perſius has a moſt admirable paſſage that runs thus, (b) 'O great Father of the Gods, puniſh criminals no otherwiſe 'than by ſhowing them the beauty of virtue, that they may 'languiſh with deſpair for having abandoned it.'

Statius, in his Thebaid, calls Jupiter the chief of the Gods, and the father of the world. (c) He repreſents him in awful

(a) The theology of the Pagans at the end of Cyrus's travels. (b) Perſius. ſat. 3. lin. 35. (c) Book 1. line 178.

majeſty aſſembling the Deities in the innermoſt apartments of heaven, as towering above all the reſt, and ſhaking the univerſe with a ſerene countenance. None of the Gods dare ſit down in his preſence, till their omnipotent Father give them the ſignal with his peaceful hand. When he orders tranquillity, the frighted world is huſhed in ſilence. When he ſpeaks, an immutable force and divine energy attend his ſacred words and the Fates obey his voice (a).

Manilius extolls Mercury as the firſt who taught men the knowledge of heaven, and the ſtars, to diſplay the beauty of the univerſe, and ſhow how venerable the Power who formed it; that the nations might feel how great that God muſt be, who ranged heaven, and its varying ſcenes in order, and gave Nature all her force (b). Elſewhere, he deſcribes the Deity as animating and over-ruling the whole world. (c) 'This vaſt fabric of the world, and all the members of nature 'ſo different in their figure, the air, the fire, the earth, and 'the level ſea, are ruled by the force of the divine mind. God 'breathes within them in a ſacred way, and ſways them by 'ſilent reaſon. To their numerous parts, he gives different 'laws, that one part ſtrengthning and ſupporting another, 'the whole univerſe may be allied by its different forms.' In another place, he teaches the ſame truth. (d) 'I will ſing of 'God who preſides over nature with a ſilent underſtanding, 'who is diffuſed through the heaven, the earth and ſea; and 'who governs the vaſt univerſe by equal laws.' After this, he endeavours to prove, that, the beautiful and orderly appearances of nature, without the all-wiſe providence of the Deity,

(a) Ib. line 196. (b) Book 1. l. 33. (c) Ib. l. 247. (d) Book 2. l. 60.

would ſoon be changed, and the univerſe immediately fall into the utmoſt confuſion.

The Phariſaical bigots, more dangerous than the incredulous freethinkers, will perhaps ſay, it is poſſible, that the wiſer ſort of philoſophical Pagans might, and may ſtill, have ſome ideas of a Deity: but that the vulgar had no ſuch notions. To prove the contrary, we need only quote this remarkable paſſage of Maximus Tyrius. (a) 'If there were a meeting called of all the ſeveral trades and profeſſions, a painter, a ſtatuary, a poet and a philoſopher; if all of them were required to declare their opinion about God, do you think that the painter would ſay one thing, the ſtatuary another, the poet another, and the philoſopher another? no, nor the Scythians neither, nor the Greeks, nor the Hyperboreans. In other things we find men ſpeaking and thinking very diſcordantly to one another. Nevertheleſs, in this ſo great war, contention and diſcord, you may find every where throughout the whole world one uniform law and opinion, that there is one God, the king and father of all.

Let us now examine what the holy ſcriptures and the primitive fathers ſay of the Pagan theology.

St. Peter ſays, (b) 'There was a certain man in Caeſarea called Cornelius, a centurion of the Italian band. A devout man and one that feared God with all his houſe, who gave much alms to the people, and prayed to God always.' Some think that this centurion was a proſelyte of the Jews, and that without practiſing the Pagan worſhip, he did not profeſs the Jewiſh religion. We ſhall ſhow hereafter that this a pure

(a) Maxim. Tyrius. diſſert. 1. pag. 4. 5. &c. (b) Acts. ch. x. 1. 2. 4. 34. 35. 37.

ſuppoſition. Cornelius was a Gentile in the ſervice of the Romans, and therefore, no doubt, frequented their temples, was preſent at their public worſhip, feared God with all his family, and lived in a continual practice of prayer and charity. He had a ſupernatural viſion, his ſuperior faculties were opened, he ſaw an angel of God who ſaid unto him, 'Thy 'prayers and thy alms are come up, for a memorial, before 'God.' It is added, that St. Peter had alſo a ſupernatural viſion to undeceive him of his phariſaical prejudices, which taught, that 'it was an unlawful thing for a Jew, to have any 'communion with the Gentiles.' Then St. Peter opened his mouth and ſaid, 'Of a truth I perceive that God is no re-'ſpecter of perſons; but in every nation, he that feareth him 'and worketh righteouſneſs is accepted with him.' Yea he boldly aſſures, that the gift of the holy Spirit may be poured forth upon many Gentiles yet unbaptized: for he adds, 'Can 'any man forbid water, that theſe ſhould not be baptized, 'who have received the holy Spirit, as well as we.' Can there be any thing more clear, more expreſs, more convincing than this text to prove, that many Pagans not only worſhipped the ſupream God; but that they are acceptable to him, may adore him in ſpirit and in truth, receive the gift of the holy Spirit, have ſupernatural revelations and viſions, pray continually, and be filled with a ſpirit of charity, tho' they be born in the boſom of Paganiſm, live and die out of the ſacred pale. Is God's arm ſhortned, and is his power diminiſhed? may he not by his internal univerſal Grace have many Cornelius's in Africa, Aſia, and America who never heard of the hiſtorical facts of the Bible, nor of the viſible church, nor of

the ſacramental ſigns and ſymbols? many Pagans that we have cited, might then have been in the ſtate of Cornelius the Centurion, ſuch as Socrates, Heraclitus, Epictetus, and many others, as St. Juſtin Martyr aſſures.

St. Paul, in his epiſtle to the Romans, teaches the ſame doctrine, (a) 'The inviſible things of God are clearly ſeen 'from the creation of the world, and underſtood by the 'things that are made, even his eternal power and Godhead 'ſo that the Gentiles are without excuſe, becauſe knowing 'God, they glorified him not as God, neither were they 'thankful, but became vain in their imaginations.' It was not then ignorance, that was the ſource of their idolatry and ſuperſtition; but the corruption of their heart. In another place, the ſame apoſtle adds, that the Gentiles had not only juſt ideas of the divine Nature, but a knowledge of the moral eternal law, that will accuſe or excuſe them at the laſt day. (b) 'When the Gentiles which have not the law,' the written law, 'do naturally,' or voluntarily, 'the things contained in 'the law, they are a law unto themſelves, which ſhews the 'work of the law written in their hearts, which will accuſe or 'excuſe them in the day, when God ſhall judge the ſecrets of 'men by Jeſus Chriſt according to the Goſpel,' whoſe end, conſummation and perfection is love, prayer, mortification, ſelf-denyal, adoration in ſpirit and truth. Theſe great laws and principles are writ in the hearts of the Pagans by the Light that enlightens every man who comes into the world, by the holy Spirit who refuſes his graces to none, by the cen-

(a) Roman. ch. i. 18. 19. 20. 21. (b) Roman. ii. 14. 15. 16.

tral attractions of the Father, who desires that all men should come to the knowledge of truth, and be saved. The doctrine of universal grace, as we have shown elsewhere, and will show hereafter, is the great scope, end, and essence of all St. Pauls epistles. If he be asked, how he proves this universality of divine internal grace to those that live without the pale of the visible church. He will answer, (a) 'Glory, honour and 'peace to every man that worketh good, to the Jew first, and 'then to the Gentile; for there is no respect of persons with 'God, for he is the God of the Gentiles, as well as the God 'of the Jews.' Can there be any thing more express to shew, that the Heathens had a true knowledge of the Deity, and of the moral eternal law of love. After such plain texts, may not the Fatalistical doctors, who deny these great principles, be accused of error?

St. Paul inculcates and repeats the same doctrine in the Acts of the Apostles, when he was at Athens, and preached before the Areopagites. (b) 'Ye men of Athens,' says he, 'I perceive that in all things you are very religious, for as I 'passed by, and beheld your sacred monuments, I found an 'altar with this inscription, To the unknown God, where- 'fore I declare unto you, that him whom you worship with- 'out knowing it, is the God that made the world, and all 'things therein, seeing that he is Lord of heaven and earth, 'he dwelleth not in temples made with hands, but giveth to 'all life, and breath and all things; for in him we live, and 'move and have our being.' the words Δεισιδαιμονεστερους,

(a) Roman. ch. ii. 10. 11. and ch. iii. 29. (b) Acts. ch. xvii. 22. 23.

as Dr. Cudworth very well remarks, ſhould be tranſlated, 'more than ordinarily religious' and not ſuperſtitious; now it is clear from this text, that the apoſtle ſays expreſly, that the God whom the Athenians worſhipped under the name of the unknown God, was the true God, the creator of the heavens and the earth. He does not ſay, that he was come to preach to them the exiſtence of God, of whom they had no idea, but to inform them that the God they worſhipped under the name of unknown, incomprehenſible, and inviſible, was the only true God, the creator of the heavens and the earth, the ſource of life, light and love, and the God of the Chriſtians.

The primitive fathers thought as the apoſtles, and teach the ſame doctrine. Towards the beginning of the third century, there was an apocryphal book extant, which then paſſed under the name of St. Peter, and ſuppoſed, that this great apoſtle, as well as St. Paul, had preached at Athens. St. Clemens, in ſpeaking of this book, ſays expreſly, (a) 'St. Peter 'in his preaching at Athens, inſinuates, that the Greeks had 'a knowledge of the Deity. He ſuppoſes that they adore the 'ſame God as we do, tho' not in the ſame manner. He does 'not forbid us to adore the ſame God, as the Greeks; but he 'forbids us to adore him after the ſame way.' It is ſurprizing that the Predeſtinarian doctors did not blot this paſſage out of St. Clement's works.

Arnobius introduces the Heathens complaining thus of the injuſtice of the Chriſtians, (b) ' 'Tis mere calumny to

(a) St. Clem. Alex. lib. vi. pag. 635. (b) Aenob. lib. i. pag. 19.

'charge us with ſuch a crime, as the denying of a ſupream 'God. We call him Jove, the ſupreamly great and ſovereign-'ly Good. We dedicate our moſt magnificent ſtructures, and 'our capitols to him, to ſhow that we exalt him above all the 'other Deities.'

(a) 'The Heathens, ſays Lactantius, who admit ſeveral 'Gods, ſay nevertheleſs, that theſe ſubordinate deities, tho' 'they preſide over all the various parts of the univerſe, do it 'in ſuch a manner, as that there is ſtill but one ſole ruler and 'ſupream governor. From whence it follows, that all o-'ther inviſible powers are not properly Gods, but miniſters, 'and deputies of the one great and almighty God, who ap-'pointed them executors of his will and pleaſure.'

(c) 'Euſebius of Ceſarea goes further, the Heathens, ſays 'he, own that there is but one only God, who fills, pervades, 'and preſides over all nature; but they maintain, that as he 'is preſent to his work, only in an incorporeal and inviſible 'manner, they are therefore in the right to worſhip him in 'his viſible and corporeal effects.'

Thus we have endeavoured to prove, by the teſtimony of the Heathen poets and philoſophers, by the doctrine of the apoſtles, and of the primitive fathers, that the Pagans of all nations, ages and religions, the Chineſe, the Indians, the Perſians, the Egyptians, the Greeks, and the Romans acknowledged one ſupream Deity, whoſe eſſential attributes are infinite power, wiſdom and goodneſs.

We might now proceed to ſhow, that the ancient Gauls,

(a) Lactant. lib. i. pag. 16. (b) Euſeb. praep. evang. lib. iii. ch. x. pag. 105.

Britons and Germans had the ſame notions of one ſupream God. Nothing is more admirable, than the accounts given us of the Druids, who in theſe three nations worſhipped the ſame God under the name of Tau, Taautes, and Teutates, which in their original ſenſe, as we ſhall ſhow hereafter, ſignify ſome attribute of the ſupream eternal mind. As theſe ancient people deſcended from Noah, as well as the other nations, the traditions on this head, were, no doubt, the ſame: but as they wrote nothing, and learned all by heart in great ſecret, we have no ſure monuments left of their religion, and ſhall not meddle with conjectures.

We might paſs to the modern Pagans that live this very day, and ſhow, that tho' the Siameſe, the Guineans, the Peruvians, Mexicans, and other inhabitants of Aſia, Africa, and America worſhip inferior Gods and heroes, yet all the homage they pay to theſe ſubaltern deities, is relative to one ſupream God, whom they call Parmiſſer, Petiſſo, Vitziliputzi, &c. all which names in the original language, expreſs ſome attribute of the Deity. Kertar among the Indians ſignifies (a) he who made all things. Serjanhar, the creator of the world. Pachacamach among the Peruvians, ſignifys the ſupream being, and Viracocha, God the creator. Generally ſpeaking, all the American nations ſedentary or wandring, give names to God that are very energetical, as the great ſpirit, the author and maſter of life, the ſovereign creator. This laſt is the name given by the Outaouaes the moſt ſavage of all theſe nations.

(a) See father Laſittau moeurs des ſavages pag. 124.

It ſuffices to have ſhown, that ſince the Chineſe, the Indians, the Perſians, the Egyptians, the Greeks, and the Romans had ſuch ſublime ideas of the Deity, there is no doubt, but the other ancient and modern nations had, and have the ſame notions, ſince they all ſpring from the ſame ſource. Let us next examine, if there be any remains, and traces of the ſecond Ternary in ſacred and profane antiquity.

CHAP. II.

Of the Sacred Trinity.

WE have ſhown in the firſt part of this work, that tho' there be nothing in ſublime doctrine of the Trinity, that is contradictory to reaſon, yet that it is undiſcoverable by reaſon; and therefore, if there be any traces of this fundamental principle of the divine philoſophy among the ancients, they muſt be owing to ſupernatural revelation, or original tradition. The Deiſts, the Socinians, the Unitarians and the Freethinkers, maintain, that the doctrine of a triplicity in the divine nature is a modern fiction, of which there are no veſtiges in ſacred or profane antiquity. Nothing is more falſe, and in order, to prove the contrary, we ſhall begin firſt with the Hebrews, and then paſs to the Gentiles. It is certain that the Holy Scriptures of the Old Teſtament acknowledge (1) a plurality in the divine eſſence; (2) that they reſtrain this plurality to a trinity;(a) (3)that they talk of three diſtinct perſons, to whom divine attributes and honours are aſcribed, (4) that all the learned Hebrews uninſpired, acknowledged this triplicity in the divine nature; and in fine, (5) that our Saviour and his diſciples did not look upon this as a new doctrine.

1. Moſes, in thirty different places of the book of Gene-

(a) See Dr. Alix's judgment of the Jewiſh church againſt the Unitarians.

ſis, makes uſe of the plural Elohim or Gods, inſtead of the ſingular Eloah or God. Thus, he ſays in the very firſt verſe of his divine coſmogony, (a) 'In the beginning Elohim, the 'Gods created the heavens and the earth. (b) Let US make 'man after our own image. (c) Adam is become as one of 'us. (d) Let us go down, and confound their language. '(e) When the Gods cauſed me to wander from my father's 'houſe. (f) Jacob built an altar, becauſe there the Gods ap-'peared to him.' Moreover, there are more than a hundred places of the law, where we meet with this expreſſion Eloheka the Lord thy Gods. Yea, through the whole courſe of the Old Teſtament, God ſpeaks of himſelf, or is ſpoken of, in the plural number. Thus, Joſuah ſays, (g) 'You cannot 'ſerve the Lord, for he is the holy Gods;' and Solomon adds, (h) 'Remember thy creators in the days of thy youth.' Thus, the plural word Elohim, when applied to God, is made uſe of, more than five hundred times in the Hebrew text, and always joined with nouns, or verbs in the ſingular number, to ſignify the plurality of perſons, and unity of eſſence.

2. It is certain, that holy writ reſtrains this plurality to a trinity of hypoſtaſes, or perſonalities, that ſubſiſt and act in the ſame indiviſible eſſence, as if they were three diſtinct agents. the FATHER, or the ſupream God, the SON or WORD of God, and the SPIRIT or breath of his mouth, becauſe it proceeds from the Father by the Son, who is called the mouth of God. Now all theſe three are called equal-

(a) Gen. ch. i. 1. (b) Ib. 26. (c) Ib ch. iii. 22. (d) ch. xi. 7. (e) ch. xx. 13. (f) ch. xxxv. 7. (g) Joſuah. ch. xxiv. 19. (h) Eccleſiaſtes. ch. xii. 1.

ly JEHOVAH, the self-existent, or the eternal Being. Thus, the Old Testament ascribes the creation of the world to the Word. (a) 'O God of my fathers and Lord of mercy 'who hath made all things by thy Word. (b) I called upon 'God the Father of my Lord. (c) What is God's name, and 'what is his Son's name, if thou canst tell. (d) Thine almighty Word leapt down from heaven out of thy royal throne.' The holy oracles call this Word, wisdom, which they define thus (e) 'She is the breath of the power of God, and a pure 'emanation flowing from the glory of the Almighty. She is 'the creator of all things, the brightness of the everlasting 'Light, the image of his essence; and the unspotted mirrour 'of his power.' Moreover, the Old Testament mentions a third person called the Spirit, to whom all the divine perfections are attributed, and quite distinct from the Son or Logos. (f) 'Thou sent forth thy Spirit, and it created all things. '(g) The Spirit of the Lord shall rest upon the Messiah. (h) 'The Lord God and his spirit hath sent me,' says the Logos. (i) 'The Spirit of the Lord shall lift up a standard, and the 'Redeemer shall come into Zion. (k) The Spirit of the Lord 'JEHOVAH is upon me,' says the Messiah, 'because the Lord 'hath anointed me.' In fine, the learned Dr. Clarke, whose testimony ought not to be suspected in this matter, has produced many texts in his 'Scripture-doctrine,' to prove that the Spirit is a different personality from the Father and the Son. Of these we shall quote some of the most remarkable.

(a) Wisdom. ch. xi. 1. (b) Ecclesiasticus. ch. xxv. 10. (c) Prov. ch. xxx. 4. (d) Wisdom. ch. xviii. 15. (e) Ib. ch. vii. 25. 26. (f) Judith. ch. xvi. 14. (g) Isaiah. ch. xi. 1. 2. (h) Ib. ch. xlviii. 16. (i) Ib. ch. lxi. 19. 20. (k) ch. lxi. 1.

(a) 'If ye then, being evil, know how to give good gifts 'unto your children; how much more ſhall your heavenly 'Father give the holy Spirit to them that aſk him? (b) And 'I will pray the Father, and he ſhall give you another com-'forter, that he may abide with you for ever, even the Spirit 'of truth.——(c) The holy Ghoſt, whom the Father will 'ſend in my name, he ſhall teach you all things, and bring all 'things to your remembrance, whatſoever I have ſaid unto 'you. (d) But when the comforter is come, whom I will 'ſend unto you from the Father, even the Spirit of truth, which 'proceedeth from the Father, he ſhall teſtify of me.' From theſe paſſages it plainly appears, that the holy Spirit is a different perſonality from the Father; and from the following, it will be no leſs evident, that he is alſo different from the Son. (e) 'And Jeſus being full of the holy Ghoſt,—— was led by 'the ſpirit into the wilderneſs. (f) God anointed Jeſus of Na-'zareth with the holy Ghoſt, and with power. (g) For God 'giveth not the Spirit by meaſure unto him. (h) Behold, my 'ſervant whom I have choſen, my beloved, in whom my ſoul 'is well pleaſed: I will put my ſpirit upon him, and he ſhall 'ſhow judgment to the Gentiles. (i) He ſhall baptize you 'with the holy Ghoſt. (k) The holy Ghoſt was not yet gi-'ven, becauſe that Jeſus was not yet glorified. (l) When the 'ſpirit of truth is come,—— he ſhall glorify me: for he ſhall 'receive of mine, and ſhall ſhew it unto you. All things that 'the Father hath, are mine; therefore ſaid I, the ſpirit ſhall 'take of mine, and ſhall ſhew it unto you.' Thus, it is evi-

(a) Luke ch. xi. 13. (b) John ch. iv. 16. (c) Ib. 26. (d) Ib. ch. xv. 26. (e) Luke ch. iv. 1. (f) Acts ch. x. 38. (g) John ch. iii. 34. (h) Matthew ch. xii. 18. (i) Ib. ch. iii. 11. (k) John ch. vii. 39. (l) Ib. ch. xvi. 13. 14. 15.

'dent, that the Spirit is a distinct personality, both from the 'Father and the Son.'

3. Through the whole books of Moses, and the prophets, we still see the number three repeated, and observed in begging the pardon of sins; in imploring the divine favours; in blessings conferred upon the people; and in thanksgivings returned to the Almighty. All this seems designed to call continually to the remembrance of the Israelites, this great truth, that there are three from whom all good things come, that have a power of pardoning sins, and that are the objects of adoration. If we understood perfectly the Hebrew text, we would find almost in every page of the Old Testament, proofs of a triplicity in the divine nature called JEHOVAH AB, or the self-existent Father; JEHOVAH EL or the the irradiator; and JEHOVAH RUACH, or God the Spirit. The Jews, who translated the sacred books into Greek, under the Ptolemaic kings, had by degrees, it seems, forgot the ancient doctrine of the Patriarchs, and so rendered these three different names by the two words Κυριος and Θεος, Lord and God; what expresses God's absolute essence and immanent acts, by the same two words that may also signify his relative attributes and emanant acts. The Jews, after our Saviour's coming, who taught the primitive fathers the Hebrew language, were also ignorant of the ancient patriarchical tradition, and so did not understand the meaning of the three Jehovahs. Thus, the Latin fathers, in their version, translated the Hebrew words JEHOVAH AB, JEHOVAH EL, and JEHOVAH RUACH by the words DOMINUS and DEUS, as the ancient Jews had done into Greek, by the words Lord

and God. All other Christian nations since, followed their example, and made use only in their different languages of two words instead of three, to express the Hebrew text; thus, the great distinction of a triplicity in the divine nature was no more perceived in the translations. Thus, the Sabellians of old, and the Socinians of late, by pure ignorance of the original text and ancient tradition, reduced the three hypostases to three simple attributes, and the schoolmen favoured their error, by making use of the equivocal word RELATIONS, to express this triplicity in the divine nature, as if they were only three different manners of considering God relatively to the creatures, as CREATOR, REDEEMER, and SANCTIFIER, and no wise real distinctions, intellectual agents, and three personalities that act and subsist in the pure and absolute essence of God, antecedently to all his emanant effects. What obscurities, perplexities, and degradations have not these Christian mythologists, and scholastic Fabulists introduced into religion?

4. Lest the expressions contained in the sacred text be interpreted of the divine attributes, favours and graces, and not of three consubstantial hypostases and personalities, we must consult the doctrine of the ancient Jews in commenting upon, and paraphrasing these passages. (a) 'Philo acknowledges 'a generation in God from all eternity. He says in many 'different places, that God begets the Word in himself; that 'this Word is wisdom; and that this wisdom is the eternal Son 'of God; that God is called the GOD of Gods, not with re-'lation to created intelligences, whether human, angelical, or

(a) See Dr. Alix against the Unitarians.

'seraphical, but in relation to his two consubstantial powers, 'which are not simple attributes, but eternal, uncreated, in-'finite principles of action, represented by the two wings of 'the Cherubin that covered the tabernacle.' Moreover, Dr. Alix has shown, that the Chaldee paraphrasts, or Targumists, speak in the same manner as Philo 'They ascribe to the Word 'the creation of the world, the pardon of sin, the mediating 'betwixt God the Father and the creatures. Yea, they attri-'bute all the other personal characters of acting, speaking, 'answering, commanding, giving laws, and receiving supream 'worship and adoration, to the Son and holy Ghost, whom 'they call very oft "the two hands of God." Infine, the cabbalistical Jews that are of a later date, than the Targumists, speak in the same manner. 'They fix the number of three 'persons in the divine essence; they speak of the emanation 'of the two last from the first, and say, that the third proceeds 'from the first by the second. They call the first person EN-'SOPH, the second MEMRA, and the third BINAH.' The cabbalistical Jews were called so from the Hebrew word CABAL, which signifies tradition, because they pretend to have collected into one body, all the ancient traditions of the Jewish church. These cabbalists are properly the mythologists of the Hebrew nation, and therefore their theology is very oft mixed with, and disguised under many allegorical images and fables, that seem as impertinent as those of the Pagans, but still we may find among this heap of mudd, many precious pearls which seem to be emanations of the patriarchical, Noevian tradition.

5. It is remarkable, that when our Saviour and the apos-

tles deliver the doctrine of the Trinity in the New Testament, they speak of it without any apology, explication or preamble, as a doctrine very well known, and believed, not only by the Jews, but also by the Gentiles. Now, if this triplicity in the divine nature had not been commonly received by the intelligent of all nations and ages, it is impossible, that our Saviour and his disciples could have spoke of it, or applied it without preparing their auditors to receive it, as a new, unheard of Revelation. On the contrary, they never talked of it as such. They speak of the doctrine of redemption, and of our Saviour's expiatory sacrifice, as a mystery into which the angels themselves desire to pry. Our Saviour blesses the Father, who had revealed the more internal, spiritual precepts of the Evangelical law to the simple and pure in heart, and concealed them from the wise and learned, full of self-love, vanity and passion. The Apostle Paul calls Godliness, or the life of God in the soul of man, a mystery which he discovers only to the perfect. The same apostle calls the wonderful conduct of grace and providence, by which almighty wisdom and love will at last convert and restore all lapsed beings, an unsearchable depth or mystery; but neither the master, nor the disciples talk so of the Trinity. They still speak of it, as an ancient doctrine known to all nations, and therefore transmitted from generation to generation by an uninterrupted tradition, since the first origin of mankind. This will plainly appear to all those who read the New Testament with intelligence and application. How oft does our Saviour call God FATHER, not as the common Father of spirits, but he adds, 'That his Father and HE are one?' In other places,

he oft repeats, that after his exaltation, he would ſend the holy Spirit or comforter. St. John in his firſt catholic epiſtle ſays, without any preparatory explication, that there 'are 'three that bear witneſs in heaven, the Father, the Son and 'the holy Ghoſt.' and in the beginning of his goſpel, ſays, that the Word was God, and yet, that the Word was with God, and therefore, as we have ſhown, a diſtinct intellectual agent, or perſon. When the Jews accuſe our Saviour of blaſphemy, they never inſinuate, that it was an impious doctrine to maintain, that God had a ſon, or that the Meſſiah was to be a divine perſon; but that Jeſus Chriſt blaſphemed in attributing to himſelf this title. They did not believe, that he was the Meſſiah, becauſe not underſtanding the Scriptures, they fancied that the great Redeemer of Iſrael was to be a temporal prince, and that he would come in great ſplendour and power to deliver them from oppreſſion, and ſubject all other nations to theirs. Would it have been worthy of divine wiſdom to have laid a ſnare for his creatures, in broaching ſuch a new unheard of article of faith, as that of a Trinity, without ſo much as preparing the minds of men to receive it, or ſaying any the leaſt word to prevent their being ſhocked by it, their ſuſpecting him of polytheiſm, and thereby degrading the divine Nature? all this ſeems to ſuppoſe, that the doctrine of a triplicity in the divine eſſence was an ancient univerſal tradition, both among the Jews and the Gentiles. To remove all doubts upon this important ſubject, let us now examine the veſtiges, hints, and ſhadows of this great truth preſerved among the Pagans.

We begin firſt with the Chineſe; we find in their original,

canonical, and ancient books these surprizing passages. In the book TONCHU we read these words, 'The source and 'root of all is one. This self-existent unity produces neces- 'sarily a second; the first and second by their union produce 'a third; in fine, these three produce all.' LOPI, in commenting upon these passages, says, 'That this unity is triple, and 'this triplicity one.' Laotsee, in his fourteenth chapter called TSANHUEN, or the elogium of hidden wisdom, says, 'He that produced all, and is himself unproduced, is what 'we call HI. He that gives light and knowledge to all things, 'and is himself invisible, is what we call YI. He that is pre- 'sent every where, and animates all things, tho' we do not 'feel him, is called OUEI. Thou wilt in vain interrogate 'sense and imagination about these three, for they can make 'thee no answer. Contemplate by the pure spirit alone, and 'thou wilt comprehend, that these three united are but one.' LI-YONG, in commenting upon this passage of LAOTSEE, says, 'HI, YI, OUEI have no name, colour, nor figure. They 'are united in the same spiritual abyss, and by a borrowed 'name they are called unity; this unity, however, is not a 'bare unity, but an unity that is triple, and a triplicity that is 'one. To speak thus, is to understand what is most excellent 'in the law of wisdom.' The book SLEEKI says, 'The anci- 'ent emperours sacrificed every three years sollemnly to him 'that is one and three.' CHOUEVEN, in commenting upon the hierogliphic that expresses unity, says that 'In the begin- 'ning the supream reason subsisted in a triple unity, that this 'unity created the heavens and the earth, separated them from 'each other, and will at last convert and perfect all things.

As the Chineſe are one of the moſt ancient people that inhabited the earth, and that were formed into a regular government ſoon after the deluge, it is no wonder we find among them ſuch venerable traces of the Noevian tradition. The nearer we approach to the origin of the world, the clearer is this tradition concerning a triplicity in the divine eſſence. We muſt not then be ſurpriſed, if we find ſome veſtiges of the ſame truth in the following ages. The Chineſe mythology, or rather theology, is a key to all the others leſs ancient, and more obſcured by ſucceſſion of time. If we find ſuch clear veſtiges of this ſacred truth in China, ſhould we be aſtoniſhed to diſcover the ſame in Perſia, Chaldea, Egypt and Greece?

The Perſian Mythras was commonly called three-fold or triple, Τρίπλασιος. Thus Dionyſius, the Pſeudo-areopagite ſays, (a) 'The Perſian Magi to this very day celebrate a feſti-'val ſolemnity in honour of the triplaſian or three-fold My-'thras.' Plutarch adds, (b) 'That Oromaſdes thrice aug-'mented or triplicated himſelf.' From whence it appears, that Mythras or Oromazis were one and the ſame numen, or different names to expreſs the two firſt hypoſtaſes of the divine eſſence. The third was called Pſyche by the Greeks, who tranſlated the Zoroaſtrian tradition. But Herodotus calls this third hypoſtaſis Mythra, and maintains it is the ſame with Urania. In a Chaldaic oracle quoted by Proclus, we read theſe words, 'after the mind of the father I Pſyche dwell.' Now the mind of the Father as Pſellus informs us, is 'The 'ſecond God, and the immediate artificer of the world.'

(a) See Cudworth intellect. ſyſtem. ch. iv. pag. 288. (b) Plutarch. de Iſid. et Oſirid.

In the ſame magical or Zoroaſtrian oracles, we find theſe words, 'The Father or firſt Deity perfected all things, and 'delivered them to the ſecond Mind, who is that whom the 'nations of men commonly take for the firſt.' Pſellus gloſſeth thus upon this oracle, 'The firſt Father of the Triad, having 'produced the whole creation, delivered it to Mind or intel-'lect, which mind the whole generation of mankind common-'ly call the firſt God, being ignorant of the paternal tranſcen-'dency.' Pſellus takes notice of the difference betwixt this Chaldaic theology, and that of the Chriſtians. 'The Chriſ-'tian doctrine, ſays he, maintains, that the firſt mind or in-'tellect, being the Son of the great Father, made the whole 'creation, whereas, according to the Chaldaic theology, the 'firſt hypoſtaſis of the divine Triad was the immediate archi-'tect of the world.' He pretends that the Platonic doctrine was more conform to that of the Chriſtian, when he ſays, 'The Father perfected, or produced freely in his divine un-'derſtanding the archetypal ideas, and then delivered them 'to the ſecond God, to create ſubſtances anſwerable to theſe 'models. Wherefore, whatſoever was produced by the ſe-'cond God, owes its original to the higheſt Father, accor-'ding to its intelligible eſſence. Moſt of men take this ſecond 'God for the firſt, looking up no higher, than to the imme-'diate architect of the world.'

The ſame Proclus adds, that 'The Chaldaic philoſophy 'divinely inſpired affirmeth the whole world to have been 'compleated from theſe three Zeus or Jupiter, who is above 'the Demiurgus or creator of the world, and Pſyche who is 'under this mind or intellect of the Father.' To theſe teſti-

monies of Proclus, may be ſuperadded a Chaldean or Perſian oracle quoted from Damaſcius by Patritius. 'In the whole 'world ſhineth forth a Triad or trinity, which is a perfect 'monad or unity.'

Thus what the Chineſe called HI, YI, and OUEI, the Perſians named Oromazdes, Mythras, and Mythra. The Chaldeans alſo had three names, which the Greeks tranſlated by Zeus, or Life, Demiurgus or intellect, Pſyche or the animator of all things.

Since we find in theſe fragments called the Chaldaic oracles ſuch precious monuments of truth, it is fit to ſay ſomething of their authenticity and antiquity. It is certain, that theſe oracles are not ſo modern as ſome would ſuſpect, they being quoted by Syneſius, Pſellus, Pletho, and Porphyrius. It is true, that tho' Pſellus affirms they contained all the Chaldean dogmata, yet he does not pretend that theſe very Greek verſes themſelves were ſo ancient. Suidas ſays, 'That Julia-'nus a Chaldean, in the time of Marcus Antoninus the Em-'perour, compiled and wrote the Theurgic and Teleſtic ora-'cles in Greek verſe.' They were called Theurgical and Teleſtic, becauſe they contained a divine doctrine, that ſerved to render the mind perfect. Now, that they were not forged by the Chriſtians, as ſome of the Sybillin oracles were, ſeems probable from hence, that ſo many Pagan philoſophers make uſe of their teſtimonies, and lay no ſmall ſtreſs upon them. Yea, ſuppoſing them to have been forged, or interpolated, yet they muſt contain the ſubſtance of the Chaldean or Perſian doctrine. For as we have already remarked after Dr. Cudworth, there muſt have been ſome reſemblance be-

twixt the counterfeit and the original tradition, otherwiſe the impoſture would have been ſuperfluous, eaſily diſcovered, and early rejected by ſuch learned Pagans, as the philoſophers we have mentioned, and many others that ſpeak of theſe traditions, as authentic monuments of the Chaldaic and Perſian theology. Moreover, if the principles laid down be true; if the Noevian patriarchs taught the great myſtery of the Trinity to their children; if this ſublime truth was tranſmitted to their poſterity by the different heads of the families that peopled the various countries of the earth; if the moſt ancient of all nations the Chineſe have ſuch plain veſtiges of this ſacred truth in their original books, is it ſurpriſing, if we find ſome traces of the ſame doctrine among the Chaldeans and Perſians, both deſcended from the ſame ſource? Why ſhould we then ſuſpect the fragments of the Zoroaſtrian and Chaldean theology of falſhood, becauſe we find in them the following expreſſions.

'The paternal monad multiplying its ſelf engendred two. 'This duality ſits by him, and ſhines in all the intellectual 'tribes. This triad, of which unity is the principle, mani-'feſts its ſelf thro' the whole univerſe. In this ſubſiſt Force, 'Wiſdom and Omniſcient Truth; which compoſed the 'link of the triad long before the exiſtence of any meaſura-'ble eſſence, whence multiplicity was produced. The Father 'perfected all things, and gave them to the ſecond Mind who 'unites them all by love, and by this Love, all things ſubſiſt 'and perſiſt for ever.'

Theſe expreſſions do not reſemble the ſtyle of the Chriſtian Fathers, neither before, nor after the council of Nice.

The ideas are the ſame, but the turn is quite different. Nothing can render them ſuſpected of forgery, but incredulity that deſpiſes theſe truths; or bigotry that denys there can be any divine lights out of the viſible church.

We may ſay much the ſame thing of the ancient Sybillin oracles, of which Virgil has preſerved to us a wonderful fragment. I do not pretend that theſe now exiſtent, and that paſs under that name, are genuine, but this impoſture proves, that there muſt be ſome ſimilitude betwixt the counterfeit and the true. What the poets called the Sybills were nothing, but the ancient traditions handed down from generation to generation. For the word Cabal, which ſignifys in Hebrew, Tradition, might have been read Sybil by foreign nations, as well as Cabal, becauſe the Hebrews made uſe, for the moſt part, of conſonants only, and ſeldom of vowels. The Mazoretic points, that ſupply the place of theſe vowels, were invented long after the diſperſion of the Jewiſh nation. Theſe ancient oral traditions were at laſt collected by the Greeks or Romans into different hymns or verſes, and as the Greek poets perſonifyed every thing, they ſuppoſed, that theſe verſes were compoſed by propheteſſes or inſpired virgins called Sybills.

We come now to the Egyptians, and find among them ſome veſtiges of the ſame great truth, as among the Hebrews, Chineſe, Chaldeans and Perſians. A modern French author has advanced, with a great oſtentation of learning, that all the Egyptian mythology, religion and theogony was derived from the abuſe of the original, ſymbolical hieroglyphical characters, and thus far he is in the right. He pretends, that he is the firſt diſcoverer of this great principle, but he is

miſtaken. Kircher, Voſſius, Cudworth, father La Fittau, the authors of the journals of Trevoux, and many travellers into China had this idea long before him. His ſecond principle is abſolutely falſe, and abſurd, not to ſay childiſh and inſipid. He tortures and racks his brain to prove, that all the Gods and Goddeſſes, the religious rites and ceremonys, the ſymbolical images, and hieroglyphical characters of Egypt were in their original, primitive inſtitution, only poſt-ſigns, to advertiſe the Egyptians, of the inundations of the Nile, of the ſeaſons of agriculture, of the variations of their climate, and of all the different labours and employments of their huſbandmen. Had this author been acquainted with the Chineſe, Indian, Chaldean, Perſian and Greek mythology, philoſophy and religion, he would never have fallen into this low ſcheme. The moſt part of the ancient and oriental nations were very little taken up about the periodical inundations of the Nile; and ſome of them did not ſo much as know, that there was a corner in the world called Egypt. It is reaſonable to believe, that the theogony of their Gods, and the ſource of their religious myſteries were derived from more ſublime, more ſpiritual, and more univerſal objects that intereſted equally all the human race, as ſhall be unfolded hereafter.

If this good author had followed his firſt principle, and then combined it with the analyſis he has given of the Hebrew, Egyptian and Phenician names that deſign the Gods of the Gentiles, he would ſoon have altered his thoughts: but blinded, it ſeems, by his prejudices, he was reſolved to ſhow, that the Pagans could have no ſublime, intellectual ideas, becauſe according to the fundamental maxim of a nar-

row ſcheme, out of the viſible church, there never was, nor could be, any ſupernatural graces, virtues nor lights. Thus, all the ſymbols, hieroglyphics, Gods, Goddeſſes and mythology of the Pagans, muſt be degraded to a phyſiological ſenſe, and can ſignify nothing but the revolutions of the planets, the periodical returns of the ſun, the different phaſes of the moon, the various combats of the elements, or ſome other phenomena of nature, whether celeſtial, aerial or terreſtrial. We have already ſhown, that this ſcheme of the phyſiological interpreters of fable, came originally from the Atheiſtical materialiſts, who confounded God with nature, and that it is not only improbable, but ridiculous; we ſhall ſhow by the following ſheets, that it is diametrically oppoſite to the ſpirit of antiquity, and the ſentiment of the moſt learned ancients. We return to the Egyptian theology.

In the Pamphylian obeliſk, the Deity is repreſented by this ſymbol, a winged globe with a ſerpent coming out of it. In a Chaldaic fragment imputed to Sanchoniathon, we find this explication of that hieroglyphic. 'The globe ſignifys 'the firſt ſelf-exiſtent incomprehenſible Deity without begin-'ning or end. The ſerpent, the divine wiſdom and creative 'power; and the wings ſignify that active ſpirit that cheriſheth 'and enliveneth all things.' (a) The pyramidal obeliſks of Egypt, with three different faces placed before the temples, was, according to the Pagan philoſophers a ſymbol of the Deity, not only among the Egyptians, but alſo among the Amazons, and many other people of the eaſt. A Bramin of India, according to father Bouchet, (b) explained this ſym-

(a) See father la Fittau, moeurs des ſauvages. pag. 149. (b) Lettre du pere

bol in the ſame ſenſe, as the ancients. ‘ We muſt, ſaid that ‘ Bramin, believe God and his three different names, which ‘ anſwer to his three principal attributes, to be repreſented ‘ in ſome ſenſe, by theſe triangular pyramids erected at the ‘ entry of our temples.’

Whatever be in this, it is certain, that Jamblichus gives us this account of the Egyptian theology. (a) ‘ Hermes pla- ‘ ces the God Emeph, as the prince and ruler over all the ce- ‘ leſtial Gods ; the Demiurgic mind and preſident of truth, ‘ which produced all things with wiſdom. Before Emeph ‘ however Hermes places one indiviſible monad called Eic- ‘ ton, in whom exiſts the firſt intelligent and the firſt intel- ‘ ligible, and who can be adored only by ſilence. After which ‘ two Eicton and Emeph he places Ptha, which is a ‘ ſpirit that animates all things by his vivifying flame.’

Euſebius informs us from Porphyry, that the Egyptians acknowledged one (b) ‘ intellectual Demiurgus or maker of ‘ the world, under the name of Emeph or Cneph, whom ‘ they repreſented by a ſtatue of human form of a dark ſky- ‘ coloured complexion, holding in his hand a girdle and a ‘ ſcepter, wearing upon his head a princely plume, and thruſ- ‘ ting forth an egg out of his mouth. This hieroglyphic is ‘ thus explained by the ſame Porphyry, God is repreſented ‘ with a dark ſky-coloured complexion, becauſe the wiſdom ‘ that made the world is not eaſy to be found out, but hidden ‘ and incomprehenſible, The princely form ſignifys, that ‘ he is the ruler and king of all things. The feathers upon

Bouchet a Mr. l'Eveque d'Avranches. (a) Jambl. de Myſt. Egypt. pag. 153. 154. edit. Ludg. 1552. (b) Euſeb prep. evang. lib. III. cap. xi. pag. 115.

'his head denote his intellectual activity. The egg thruſt out 'of his mouth means the world created by him. From this 'Emeph was ſaid to be generated another God whom the 'Egyptians called Ptha.' St. Cyril quotes ſeveral paſſages out of the Hermaic writings extant in his time, to prove, that there was a firſt and ſupream God ſuperior to the Demiurgic Mind. (a) 'The Demiurgic Word or Logos is the firſt power 'after the ſupream Lord. He looks out from him, is uncre-'ated, infinite and the genuine Son of the firſt omnipreſent 'eſſence.' Conform to this paſſage of St. Cyril's, Jamblichus, in ſpeaking of the myſterys of the Egyptians, ſays, (b) 'Be-'fore finite beings, and univerſal cauſes, there is one God 'who is ever prior to the firſt King. He remains immoveable 'in the ſolitude of his own unity. No ideas of finite are mix-'ed with him, nor any thing elſe.' What a difference is there betwixt this ſublime idea of God in his ſolitude, into which not only no finite beings, but alſo, no finite ideas enter; and the dull notion of the ſchoolmen, who make the knowledge, and co-exiſtence of all finite ideas as eſſential to the divine perfection, as the contemplation of himſelf, and the generation of the Logos? Porphyry continues thus, 'He is ſeated 'as the exemplar of the ſecond God, for there is ſomething 'greater and firſt the fountain of all, and the root of all in-'telligible ideas. From this one, the ſecond God ſhone forth. 'This one is ſelf-begotten, the GOD of Gods, the ſupereſ-'ſential monad, and the firſt principle of all beings. Theſe

(a) St. Cyril. contra Julian. lib. i. pag. 53. (b) Jambl. de Myſter. Egyptior. pag. 158. ed. Oxon. 1678.

'two are the moſt ancient principles of all, whom Hermes 'places before the ethereal, empyreal, and celeſtial Gods.'

Here then is a full acknowledgment of the two firſt hypoſtaſes of the divine Nature, and if we join this paſſage with thoſe quoted above from Porphyry and the ſame Jamblichus, we have the Ptha or the third hypoſtaſis, and ſo a full declaration of the Hermaic trinity.

Thus the Egyptians called EICTON, EMEPH and PTHA what the Perſians called Oromaſdes, Mythras and Mythra; the Chaldeans Life, Intellect and Soul; the Chineſe HI, YI, OUEI; the Hebrews AB, EL, and RUACH. Theſe three hypoſtaſes EICTON, EMEPH, and PTHA, the Egyptians, according to the teſtimony of Damaſcius, 'looked upon as one 'eſſence incomprehenſible, above all knowledge, and prai-'ſed him under the name of the "unknown darkneſs thrice "repeated." This, as we have already remarked, was alſo a cuſtom among the Jews, to repeat thrice the great name of Jehovah in all their public worſhip, doxologies, and thankſgivings. The original tradition was the ſame in both nations, and might have been confirmed among the Egyptians by the long ſtay of the Hebrews upon the borders of the Nile.

Let us now proceed to the veſtiges we find of a triplicity in the divine Nature among the ancient Greeks. If we can prove that Orpheus, Pythagoras and Plato had the ſame ideas of the Trinity, as the Egyptians, Chaldeans, Perſians, and Chineſe, the additional teſtimony of the three firſt will confirm the doctrine of the four laſt: for the original ſource of tradition being the ſame in all, every ſucceeding teſtimony confirms the precedent, and forms an indiſſolvible chain.

We begin first with Orpheus. Damascius in his book not yet published concerning The principles, gives us this account of the Orphic theology. 'Orpheus introduced a triform 'Deity, which he represented by a dragon having the heads 'of a bull and a lyon; and in the midst the face of a God 'with golden wings upon his shoulders.' Dr. Cudworth accuses Orpheus of a monstrous extravagancy to have thus symbolized the Deity: but that great man had foregot, it seems, that the cherubin wherein, according to the prophet Ezekiel, the glory of God resided, and from whence the voice of the Lord was heard, is represented by the prophet, as having four faces, that of a man, that of a lyon, that of a bull, and that of an eagle. There is a great parity betwixt the Orphic and prophetic symbols. The bull, the lyon and the eagle were the hieroglyphic types and signs of the three elements of fire, light and air, and these three elements are the three emblems, by which sacred writ paints forth the three hypostases of the divine Nature. The Father is called in Scripture a consuming fire. The Logos EL, or irradiator, and the light of the world. The holy Spirit, air, breath or wind. We shall show afterwards, that the fourth animal, which in the cherubin had the face of a man, and in the Orphic symbol the face of a God, represents the sacred pre-existent humanity of the Messiah, received into, and hypostatically united with the divine essence.

St. Justin Martyr, in his exhortation to the Greeks, has preserved to us this wonderful fragment of Orpheus, where the poet speaks thus of the Logos. 'I swear by the

'word of the Father, which went out of his mouth, and be-'came his counſeller, when he created the world.' Is there any thing that reſembles more the deſcription of Solomon in his Proverbs, when he ſays, (a) 'The Lord poſſeſſed me 'in the beginning of his ways, I was ſet up from everlaſt-'ing before his works of old. When he appointed the 'foundations of the earth, when he prepared the heavens I 'was there.' Now if St. Juſtin had forged, or adulterated this paſſage, and falſely attributed it to Orpheus, would not the Greeks have objected to him this impoſture?

Moreover, Suidas, upon the word Orpheus, ſays, this philoſophical poet declares, (b) 'That the higheſt of all be-'ings is called LIGHT, COUNSEL, and LIFE, and in fine, 'that theſe three names expreſs the powers of the ſame Dei-'ty, who is the maker of all, and who produceth all out of 'nothing, into being whether viſible or invſible.' Timothe-us adds, 'The ſame Orpheus declared, that all things were 'made by the ſame Godhead under three names called U-'RANUS, CHRONUS and PHANES.' Phanes, according to father Kircher, is an Egyptian name which ſignifys LOVE, and accordingly, Proclus, in commenting upon Plato's Ti-maeus, calls PHANES ἁβρὸς Ἔρως ſoft and tender Love, which is the perſonal character of the third hypoſtaſis. Conform to this Proclus aſſures us, that Amelius the Platonic, who was contemporary with Plotinus, makes (c) 'A threefold Demi-'urgus, or creator of the world, three minds and three kings, 'him that is, him that has, and him that beholds; which

(a) Proverb. ch. viii. 22. 27. 29. (b) See Cudworth. ch. iv. pag. 300.
(c) Proclus in Tim. pag. 93.

'three minds differ thus, the firſt is eſſentially he that is; 'the ſecond poſſeſſes in himſelf Intelligence, but receives all 'from the firſt, and ſo is ſecond; the third poſſeſſes alſo in 'himſelf intelligence, but hath what is in the ſecond and 'looks up to the firſt, for all theſe three are the ſame eſſence 'with their conjoined intelligibles. Amelius therefore ſup-'poſes thoſe three minds and Demiurgic principles to be the 'ſame with Plato's three kings, and with Orpheus his trini-'ty.' Damaſcius alſo, in his book of principles, aſſures us, that Orpheus maintained 'a triform Deity'. Thus, according to Suidas, to Timotheus, to Proclus and to Damaſcius, the ſublime poet and philoſopher Orpheus looked upon the triplicity in the divine Nature not as three diſtinct ſubſtances, nor independent minds, nor ſimple attributes, but as three intellectual agents or beings that ſubſiſt and act in the ſame eſſence. It is therefore no wonder if Timotheus, who was a Chriſtian, affirmed, that (a) 'Orpheus long ago had decla-'red, that all things were made by a co-eſſential Triad.'

Pythagoras had the ſame ideas of the divine Triad. Since all agree that he borrowed his philoſophy from Orpheus, the Egyptians, the Perſian Magi, and the Chaldean Sages, his notions of a triplicity in the divine Nature muſt have been the ſame. For this reaſon we conclude, that the true meaning of this great maxim of the Pythagoric philoſophy, 'God is a monad from whom proceeds an infinite duality,' ſignifys, that from the great Unity, monad, or ſelf-exiſtent mind, proceed two other hypoſtaſes, inſeparable from their ſelf-originated cauſe. Hence Moderatus, in a fragment pre-

(a) Cedrenus de Timoth. chronog. See Dr. Cudworth pag. 306.

ſerved to us by Simplicius, ſays, (a) 'according to the Py-
'thagoreans, the firſt one, monad or unity, is above all eſ-
'ſence; the ſecond contains all ideas; and the third which
'is Pſyche or ſoul partaketh of both, of the firſt unity and
'of the ideas.' Numenius, according to Proclus, (b) ſays,
'That the Pythagoreans having praiſed the three Gods,
'called them the grand Father, the Son and the grand Son,
'thereby intimating, that, as the ſecond was the ofspring of
'the firſt, ſo the third proceeds from the firſt by the ſecond.'
Jamblichus adds, according to the teſtimony of Proclus, (c)
'That there were three Gods alſo praiſed by the Pythagore-
'ans.'

It is true, that Pythagoras did not only call the ſupream Deity a monad, and a triad, but alſo a tetrad: for Tetractys, in the golden verſes, is called the fountain of eternal Nature, and therefore Hierocles, in commenting upon theſe verſes, ſays, (d) 'There is nothing in the whole world which doth
'not depend upon the Tetractys, as its root and principle.
'For the Tetrad is the maker of all things, the intelligible
'God, the cauſe and Father of the heavenly and ſenſible
'God.' The latter Pythagoreans and Platoniſts endeavour to give reaſons why God ſhould be called Tetras or Tetractys, from certain imaginary myſterys contained in the number four. Some modern critics fancy, that the Pythagorean Tetractys is the ſame with the Hebrew name Jehovah, that conſiſts of four letters: but both theſe conjectures are chimerical and trifling. It ſeems leſs hypothetical and imaginary

(a) Simplicius in Ariſtot. phyſic. fol. 50. (b) Proclus in Timaeum. pag. 93. (c) Procli theol. Platon. lib. i. cap. V. (d) Hierocl. aurea carm. pag. 168. Cantab. 1709.

to look upon the word Tetrad as originally derived from the ancient hieroglyphic which almoſt in all nations was the ſymbol of the Deity, which the Hebrews called Cherubin, and which Orpheus repreſents alſo under a quadruple form. The three firſt denote the three conſubſtantial agents or hypoſtaſes of the divine Nature, and the fourth having the face of a man is the ſacred humanity of the Logos, which Hierocles calls the celeſtial and viſible God, ſon of the firſt cauſe. This hieroglyphical ſymbol called Cherubin was coppyed by the Gentiles and called Teraphim, as ſhall be explained hereafter.

We come now to Plato, and that we may not attribute any thing to our perſonal reſearches, we ſhall give here an exact and clear abridgment of the profound and judicious remarks, which the learned Dr. Cudworth has made upon that important ſubject, adding now and then ſome reflections and quotations that ſerve to unfold the beautiful ſcheme of that admirable author.

Plato always diſtinguiſhes betwixt the ſupramundan and mundan Gods, the eternal and the generated Gods, the intelligible and the ſenſible Gods. Thus, tho' he ſpeaks in the plural, as Moſes and the Hebrews, of the divine eſſence, yet he reſtrains this plurality to three, which he calls AGATHON or EN; NOUS or LOGOS; PSYCHE or EROS. That is, the ſupream good or unity; the mind or word; the ſoul or love. The ſubſtance of all his doctrine concerning this Triad, may be reduced to the three following heads or principles.

1. Plato did not underſtand by thoſe three diſtinctions in the Godhead, three ſimple attributes, names, modes or forms

of the Deity, for he calls them not only three principles, three cauſes, three agents, three kings, but alſo, three Gods, the firſt, the ſecond and the third, which ſubſiſt and act in the divine eſſence, as if they were three diſtinct ſubſtances, tho', as we ſhall ſee, he believed them to be one monad. Hence Plotinus one of Plato's principal diſciples, who lived in the third century of the Chriſtian aera, calls this triplicity in the divine Nature three hypoſtaſes. (a) 'He names the firſt Uranus, 'the ſecond Chronus, the third Zeus.' And concludes in this manner, 'Chronus is in a middle degree betwixt his Fa-'ther Uranus and his Son Zeus.' In another place, he ſpeaks thus of theſe three hypoſtaſes.

(b) 'The greateſt of all things after the moſt abſolutely 'perfect being, is Mind or intellect, and this is ſecond to it, 'for Mind beholdeth this as its Father, and ſtandeth in need 'of nothing elſe beſides it, whereas the firſt principle ſtan-'deth in need of no mind nor intellect, which in order of 'Nature is poſterior to it, as is alſo Pſyche its ſelf or the firſt 'ſoul, for this is alſo Word or energy of the mind as the ſecond 'principle is the Word or energy of the firſt Good.' The ſame Plotinus ſays, (c) 'That this Pſyche or third principle 'is the ſame with Venus or Urania, which was begotten from 'Chronus or Saturn, that is, from a perfect mind or intellect. 'This heavenly Venus muſt needs be that moſt divine ſoul or 'Pſyche, which, being immediately begotten pure from what 'is pure, always remains above.'

2. Tho' Plato and his diſciples called theſe three divine

(a) Plotin. Enn. lib. v. pag. 513. 554. (b) Plotin. Enn. V. lib. i. (c) Id. Enn. III. lib. v. cap. 2.

hypoſtaſes, not only three natures, three principles, and three cauſes, but alſo three Gods, yet it is ſure, that they always ſuppoſed, theſe three to be only one Deity or eſſence. This appears evidently from Plato's ſecond epiſtle to Dionyſius, where he maintains, that theſe three hypoſtaſes in the divine Nature are co-eternal, conſubſtantial and uncreated. 'The 'mind of man, ſays this great philoſopher, has an anxious 'deſire to know what this Triad is, and to that end, looks 'upon things congenial to its ſelf, which are all inſufficient, 'imperfect and foreign, but in that King of all things, there 'is nothing of this kind, and nothing like to what is created.'

3. The three diſtinctions of the Platonic trinity are not only all co-eternal, but alſo neceſſarily exiſtent, and no ways free productions of the divine Will; for the firſt of them, ſay the genuine Platoniſts, can no more exiſt without the ſecond, than original light can exiſt without its ſplendor. Yea there can be neither more of them, nor fewer. For, ſays Plotinus, (a) 'We ought not to maintain, that there are any other 'principles ſave theſe three; but having placed firſt the ſimple 'good, we ought to ſet Mind or the ſupream intellect next 'after him; and then the univerſal ſoul in the third place. 'This is the immutable order, neither to make more nor 'fewer diſtinctions in the ſovereign intelligible, for he that 'will contract the number, and make fewer of them, muſt of 'neceſſity either ſuppoſe Soul and Mind to be the ſame, or 'elſe Mind, and the firſt Good identical; but we have de-'monſtrated that theſe three are diſtinct from one another.'

Thus, we have ſhown, that the Platonic, Pythagoric and

(a) Plotin. Enn. II. lib. ix. cap. 1. et 6.

Orphic ſchools were full of this great idea of a Triad in the divine eſſence. We might multiply innumerable quotations on this head, but they would only be repetitions of what has been already quoted from Hierocles, Porphyrius, Jamblichus, Plotinus, Proclus, Numenius and Damaſcius. The Phariſaical bigots, and the incredulous Freethinkers endeavour equally to deſpiſe and diſparage theſe venerable channels, and depoſitaries of the ancient philoſophy; but from different views; the fataliſtical doctors from a deſign to prove, that out of the viſible church there never were any juſt ideas of the ſacred Trinity; and the minute philoſophers, to ſhow, that this great truth is only a modern whim of a particular ſect, unknown before the Chriſtian aera.

We muſt acknowledge however, that there is a great difference betwixt the Platonic and Chriſtian Trinity. They both allow the three hypoſtaſes to be conſubſtantial, co-eternal, and neceſſary: but, according to Plato's philoſophy, they are not co-equal; they are not only ſubordinate to each other by way of ſelf-origination, generation and proceſſion, but by a gradual inferiority and inequality of perfection, as the image is inferior to the original, the rays to the light, and the ſtreams to the ocean. This Chriſtians cannot allow, and ſound reaſon itſelf, ought to diſclaim this idea: for, ſince the divine Nature is indiviſible, God the Father or the ſource and fountain of the Deity cannot communicate himſelf to the ſecond and third perſons of the Trinity by parcels and with bounds and meaſure. Therefore, all the three muſt have the ſame perfections and attributes, and ſo be infinite in all ſenſes. It is no wonder, that by ſucceſſion of time, the

Greek philoſophers departed from the primitive tradition, and erred in a point ſo delicate, ſo profound, and ſo ſublime.

We come now to the poets. Since the philoſophers of all nations had ſuch clear notions of the divine Triad, is it any wonder the poets had alſo ſome ideas of this great truth? a modern author has advanced a very beautiful principle in mythology, (a) it is this, that notwithſtanding the innumerable crowd of the poetical Gods and Goddeſſes, yet all the ſuperior Deities of the Pagans may be reduced to three. (1) One ſupream God whom they conſidered as the ſource and fountain of the Deity, the Father of Gods and men, the omnipotent King, the ſovereign Lord, the firſt God, the higheſt God and the ſelf-originated principle. (2) A Goddeſs his wife, daughter, ſiſter or grandchild, whom they repreſented as the principle of the divine Fecundity, the companion of his eternal ſolitude, the immortal Virgin and the Mother of nature. (3) A middle God betwixt the two, whom they called the ſon of Jupiter, the ſecond God, the leader, the God guide, the Demiurgus or creator of the univerſe.

If it could be demonſtrated, that all the names of the firſt God are ſynonimous and relative to the firſt principle of the Deity; that all the names of the ſecond God are the ſame, and relative to the Logos; and in fine, that all the names of the Goddeſſes are alſo ſynonimous and relative to the third principle of the Orphic, Pythagoric and Platonic Trinity, this would be a beautiful diſcovery in mythology. We would fain attempt this, but we dare not promiſe it. All we pretend, is to offer ſome probable conjectures on this important ſubject;

(a) See Ramſay's Mythology at the end of Cyrus's Travels.

and to render these conjectures less suspected of fiction, we shall lay down some preliminary principles, which no man truly versed in antiquity can deny.

1. We have already demonstrated that according to the greatest philosophers among the Pagans, and even many Christian fathers, the supream universal Numen of the Heathens is polyonomous, and that they made use of several different names to express the same eternal mind or essence.

2. We have already remarked, that the Pythagoreans, having praised the three Gods, called them the grand-father, the son and the grand-child, thereby intimating, that as the second was the ofspring of the first, so the third proceeds from the first, by the second. Now if this principle be joined with the first, it will be found, that all the different names of the superior Gods express, either the attributes of the great Monad, of the Son of God, or of his grand-daughter.

3. Notwithstanding the multiplicity of Gods, which we find in Homer, yet, according to the testimony of Philolaus the Pythagorean, in the Gorgias (a) 'Homer was looked up-'on as the author of the Ternary hypostases of creators.' The Pagans, therefore, looked upon all his Gods as reducible to three, Jupiter, Mars, and Minerva, and all the other Gods and Goddesses were synonimous or polyonomous expressions of these three principal Deities.

4. The reason why the Pagan poets called the Deity sometimes by feminine, and sometimes by masculine names, seems to arise from misunderstanding the original hieroglyphical

(a) Procl. theol. Platon. pag. 13.

ſymbols, which repreſented the divine attributes and hypoſtaſes by the figures of women, as well as by thoſe of men. As the Greek poets in the fabulous ages perſonified all theſe ſymbols, and erected them into different Deities, hence aroſe the notion of female Gods or Goddeſſes.

Theſe four principles premiſed, we ſhall now endeavour to ſhow, that all the different names of the ſupream Deities may be reduced to three kinds, which expreſs the three different characters of the ſacred Triad.

1. There is among the Pagans one ſupream, univerſal Numen, deſigned by the different names of Uranus, Coelus, Saturn, Jupiter Olympian, Janus, and Pan, all which expreſs the attributes, properties and characters of the firſt principle or paternal Monad. Uranus, as we have ſeen, was the name of the firſt principle of the Orphic Trinity. Coelus is only a Latin tranſlation of Uranus, and ſo is perfectly ſynonimous. The word Saturn was derived from the Hetrurian Sathur which ſignifys HIDDEN. Wherefore, he was called by the Romans in their pontifical books DEUS LATIUS, or the hidden God, and the firſt inhabitants of Italy were called Latins, or worſhippers of the hidden God. This is the ſame with the firſt principle of the Egyptian Triad called AMOUN, which ſignifys hidden, or Jupiter Ammon. Jupiter is viſibly derived from the Hebrew word Jehovah, which was read differently Jehou or Jou which ſignifys the being that is, the ſelf-exiſtent being. To this Jou was added the word father, or pater, and hence came the Joupiter or Jupiter of the Romans. The Greeks tranſlated the word Jou by Zeus from Ζαω to live. This word Zeus they changed into Dios, and

by adding πατὴρ called the ſupream God Dioſpiter, the father of life. Janus was another name for the firſt principle, as he by whom all beings enter into exiſtence. The Romans firſt invoked him in all their ſacrifices and prayers, and he was never omitted, whatſover God they ſacrificed unto. Martial (a) 'calls him the creator of the fair and beautiful world,' and Ovid makes this God ſpeak thus. (b) 'Whatever thou 'ſees, heavens, ſea, airs and earth are all ſhut up and opened 'by my almighty hand. I have alone the government and 'guardianſhip of the whole world.' St. Auguſtin aſſures us, that Janus and Jupiter were the ſame God, (c) 'the mind of 'this corporeal world which animateth and filleth the whole 'bulk.' Hence the conjecture of Salmaſius ſeems probable, that the Romans derived their Janus from Zanos the Etolian Jupiter. Others derived the word Janus from the Hebrew word Janah Stabilire, Collocare, Statuere, the founder, former, and placer of all things. PAN was another name of the firſt principle, or univerſal being, as the Greek word implys. If we derive it from the Hebrew word Panim Orphanim, it ſignifys maſked, hidden, and ſo is the ſame with the Etruvian Saturn and the Egyptian Amoun or Eicton. Socrates, in Plato's Phaedrus, plainly invokes Pan as the ſupream Numen. The Arcadians and the Greeks originally looked upon him as the univerſal Harmoſtes, or Harmonizer of the world, who, according to the expreſſion of Orpheus, 'plays upon the uni-'verſe as upon a muſical inſtrument, who framed it harmo-'niouſly, who regulates all its proportions, and preſerves it

(a) Martial. Nitidique ſator pulcherrimi mundi. (b) Ovid. Faſtor. lib. I. (c) St. Auguſtin. de civ. dei. lib. VII. cap. x. et xi.

'in a continual tune and order.' He was alſo called by Orpheus, 'the univerſal Paſtor and ſhepherd of mankind, that 'feeds and nouriſhes all beings by his power and benefi-'cence.' Hence came all the fables of Pan as the God of ſhepherds.

2. Beſides this ſupream God Father of gods and men, the firſt, hidden, celeſtial, and univerſal principle or hypoſtaſis, the ſource and fountain of the Deity, we find a ſecond God called the God guide, Jupiter the leader, Phoebus or Apollo, Neptune, Pluto, Mars, Mercury, and Vulcan. It is remarkable, that the philoſophers of all the ancient nations gave names to this ſecond God that deſign his pure divinity, ſuch as mind, reaſon, word, intellect, light; but the poets retained the ancient names that regard his manifeſtations from without, and his ſacred humanity united to the divine Nature. This will appear from the following analyſis of the etymologys of the names given to the ſecond God.

Jupiter conductor was the ſon of Saturn or Uranus, and therefore different from Jupiter Olympian. He was the ſame as Chronos, the ſecond perſon of the Orphic trinity. The word Chronos in the original Greek may ſignify, as Dr. Cudworth has remarked, eternity, as well as time. This God is called the Nous or intellect by Plato, the ſecond hypoſtaſis of his triad. And the deſcription he gives of this God-guide in the Phaedrus, is very remarkable. 'Jupiter, 'ſays he, the great leader in heaven, animating his winged 'chariot, marches firſt followed by all the inferior Gods 'and genii; thus, they traverſe the heavens admiring the in-'finite wonders thereof. But when they go to the great

'banquet, they raiſe themſelves to the top of heaven and 'mount above the ſpheres. None of our poets ever yet ſung, 'or can ſing that ſuperceleſtial place. It is there that ſouls con-'template with the eyes of the underſtanding the truly exiſ-'ting eſſence, which has neither colour nor figure, nor is the 'object of any ſenſe, but is purely intelligible. There they 'ſee virtue, truth and juſtice, not as they are here below, but 'as they exiſt in him who is Being itſelf. There they ſatiate 'themſelves with that ſight, till they are no longer able to 'bear the glory of it, and they return back into the inward 'ſphere of heaven, where they feed again upon nectar and 'ambroſia. ſuch is the life of the Gods.' Can there be any thing more ſublime and philoſophical, than this deſcription Plato gives of the alternate returns of our ſupream and acceſſory felicity in the celeſtial regions?

Phoebus was another name of the ſecond hypoſtaſis. Some derive it from the Hebrew Pheob which is compoſed of PHEH mouth and OB effluence, to ſignify that the ſecond principle is an emanation of the mouth of God or his word. Others derive it from PHEH mouth, and Boun wiſe, the wiſe mouth of God; and ſo the Word is called in Scripture. As this ſecond hypoſtaſis of the ſacred Triad was called by the Hebrews, The light of the world, and the ſun of righteouſneſs, his ſymbol was the material ſun. The Egyptians called this ſecond Hypoſtaſis Oſiris from the Hebrew word OHSI ERETZ the Lord of the earth; and according to Plutarch and Macrobius, 'the God King, the ruler of the ſtars, the 'God-guide, the ſoul of the world, the conductor and the 'inſpector, and ſo is the ſame with Jupiter the conductor.

The orientals called him MOLOCH or MOLCHOM the King. The Chaldeans Baal, or Baal Shemim 'The Lord of 'the heavens.' The Philiſtines MARNAS the Lord of men. The Tyrians ADONAI or ADONIS, the ſovereign Lord. The Syrians ADAD or ACHAD the one, the monad, the unity, as alſo Atys the moſt high. The Phenicians HELION which ſignifys the ſame thing. Hence the Greeks Helios. All theſe different names ſignify ſome attribute of the ſecond God. But the Pagans in latter times transferred the word from the archetype to the image, from the intellectual idea to the viſible ſymbol, from the ſun of righteouſneſs, and the ſubſtantial light of the inviſible world, to the material ſun, and ſo fell into idolatry.

Neptune is another name of the middle God, and may be derived from the Hebrew words Nepheth emanation, offſpring, and Oni grief, affliction, ſorrow, thence Neptoni, or Neptune the ſon of ſorrow, much the ſame as BENONI. He is ſaid to rule over the ſeas, the ocean, and the abyſs, to calm their rage, and appeaſe their waves. Maximus Tyrius ſays, (a) 'Neptune is that ſpirit that paſſes thorough the ſeas and 'cauſes its motions and harmony.' Balbus and Cotta in Cicero ſay much the ſame, and (b) 'That we muſt deſpiſe the 'poetic fables and look upon Neptune as a mind with un-'derſtanding that commands the ſeas.

Pluto may alſo be derived from the Hebrew word Peloutah or Peloutoh the Deliverer. Becauſe it is he that delivers from the infernal regions. According to Plato, (c) 'This God is

(a) Max. Tyr. diſſert. xxx. (b) Cicer. de nat. deor. lib. ii. et iii. (c) Plato in Cratyl. et de legib. lib. viii.

'nothing elſe, but a name for that part of divine Providence 'which detains ſouls in a ſeparate ſtate, not by neceſſity, but 'by love or deſire; pure ſouls are raviſhed with the delights 'they enjoy in Elyſium, and theſe that are not ſo, deſire to 'be purified and prepared for this felicity.' It is certain, that according to the Pagan theology, Jupiter and his two brothers Neptune and Pluto were only different names of the ſame God, or the ſame hypoſtaſis of the Deity, all three ſons of Saturn, of Uranus or the firſt monad and fountain of the Deity. Dr. Cudworth has proven this clearly (a) from Pauſanias in his Corinthiacs, and from that paſſage of Hermeſionax quoted above.

Mars was another name of the middle God. It is derived from the Hebrew word Haretz which ſignifys the powerful, the formidable. The Syrians ſoftned the word, and pronounced it Hazes, the Gauls Hezus. The Greeks Ares by rejecting the aſpiration, the Sabins pronounced it with a ſtrong one WARETZ or WARTS, and the Latins MARS. Thus the ſecond principle was repreſented as a conqueror, the God of war that combats and deſtroys the evil principle.

Mercury is another name of the middle God; it may be derived originally from the two words Marah, the Lord, and Kur, the ſon. God the ſon, or from Merchor, Dominus Cordium, the God of hearts. As there is a great reſemblance betwixt the Hebrew word Merchor and that of Marcol, or Marcor which ſignifys merchandize, the later Pagans or Greeks ſaid, that Mercury was the God of the merchants, which is a pure ſport of words, or a rebus. Their fabulous

(a) Dr. Cudworth, intellect. ſyſt. pag. 491. 492. &c.

theology is very oft founded upon ſuch a miſtake of ſimilar nouns. He was called by the Egyptians Anubis, from the Hebrew word Hannobeach, the dog-ſtar. Taautes which ſignifies the dog, the barker, the monitor, and the dog was in the ancient hieroglyphical language the ſymbol of fidelity. By the Greeks Hermes or the interpreter of the Gods and by the Latins FATUM, from the old Latin word Fari which ſignifies the ſame thing as VERBUM, ſpeech or word, and ſeems to be a literal tranſlation of the Greek word Logos. The ſtatues of this God, in all different countrys, are accompanied with the attribute or ſymbol of a ſerpent, which ſignified in the hieroglyphical ſtyle, life or wiſdom.

Vulcan may be derived from BUL, Colligens, and CHAN rectus, juſtus, firmus; ſo that BULCHAN or Vulcan ſignifies originally Collector juſtorum, he that aſſembles or gathers together the juſt; and this is one of the characters of the Meſſiah, of whom it is ſaid, that he will gather the juſt or elect from the four corners of the world. He was called by the Greeks Epheſtus from EPH father and Eſta, fire, the father of the fire, or ſource of light and ſo is the ſame with Apollo or Phoebus. He was called Mulciber from Malac or Mul regere, and Ber or Beer ſubterraneous, and ſo is the ſame with Pluto. The later Pagans confounded this God with the evil principle, and feigned that Juno not content with him threw him down from the battlements of heaven, and that by this fall, he became lame. This belongs evidently to the evil principle called by the Greeks Diabolus, or The thrown down. It is no wonder, the later Pagans gave him the ſame name with the middle God, ſince the Hebrews themſelves called

the fallen Cherubin LUCIFER, which is one of the names of the LOGOS.

We are very far from looking upon this analyſis of the Hebrew names and etymologys as demonſtrations: great illuſions may happen by ſuch conjectures, and many critics have gone aſtray and bewildered themſelves by this method. We ſhould make leſs account of theſe etymologys, if our reaſonings were not ſupported by the principles already laid down in the introduction, and confirmed by many remarkable circumſtances that do not ſeem to be the effects of fancy or hazard. Of which circumſtances we ſhall only mention two. The firſt is, that in the mythologys of all nations, the ſymbols and attributes of theſe different Gods are much the ſame. The ſecond is, that there is a great reſemblance betwixt the combats of Mythras, the death of Oſiris, Adonis, Atys, the exile of Apollo, and the deſcent of Vulcan, as we ſhall ſee more fully, when we talk of the ſacred humanity of the Logos, and his ſuffering ſtate here below, in the third chapter following.

3. We come now to the ſix female Gods or Goddeſſes, which ſeem to be only different names to expreſs the different attributes, and perſonal characters of the third hypoſtaſis of the Deity. This third hypoſtaſis was called by the Hebrews 'The mother of all things,' and this idea is ſo ancient, that according to St. Jerome, it was the name which the Nazarens gave to the holy Spirit. This third hypoſtaſis was repreſented by the Pagans, as the wife or ſiſter of Jupiter the Godguide, of Mars, Apollo, Mercury and all the other Gods of the ſecond claſs, and therefore, as the grand-daughter of U-

ranus, Saturn or the ſupream Monad. This repreſentation of the Deity as of two ſexes ſeems, as we have already ſaid, to come from the figures of women that, with their different ſymbols, were employed originally in the hieroglyphical language, to expreſs ſome attribute or hypoſtaſis of the divine Nature, and ſo it is no wonder, when the thing ſignified was forgot, if the ſign was erected into a divine power, or perſonified as a female Goddeſs, by the Greek poets, and later Pagans that were become very ignorant of the original primitive traditions.

Apuleius ſays expreſly, that (a) 'Veſta was called by the 'Phrygians Cybele or mother of the Gods; by the Attics, 'the Cecropian Minerva; by the Cypriols, the Paphian Ve-'nus; by the Cretenſes, Diana; by the Sicilians, Proſerpi-'na; by the Eleuſinians, Ceres; by the Egyptians and Ethi-'opians, the Queen Iſis; by other nations, Juno, Bellona, 'Hecate.' Thus, according to Apuleius, all the names of the Goddeſſes expreſs one and the ſame Deity. Let us now ſee if the original etymologys, ſymbols given to, and fables made of theſe Goddeſſes have any relation to the third hypoſtaſis of the ſacred Triad.

We begin with Juno. Juno called by the poets Amor or delicium Jovis, the love and delight of Jupiter, anſwers very well, as Voſſius has remarked, to the divine ſpirit who is called Love in the ſacred text. Cicero derives the word Juno from Juvando to help, to ſuccour: but ſome others derive it rather from JUNAH, which in the Chaldaic and Hebrew language ſignifys a dove, and all know that this is the ſymbol made uſe

(a) Apuleius. metamorph. lib. xi.

of in the ſacred oracles, to repreſent the holy Spirit. When the evangeliſt makes uſe of this ſymbol, he does it, without any preamble or explication, as an ancient hieroglyphic which the Hebrews were accuſtomed to.

Veſta was another name of the third hypoſtaſis of the Pagan trinity. It comes from the Chaldaic word Eſta, to which the Latins added V. It ſignifys originally fire, flame, another ſymbol of the Holy Spirit. She was called the mother of the Gods, Cybele, which comes from the Hebrew word CEPHEL which ſignifys conjunction, union, love, which is ſtill the perſonal character of the holy Spirit, according to the ſacred oracles. She was alſo called Rhea, from Ruach wind or ſpirit, or from Rahah the nouriſher, and ſo is the ſame with the Jehovah Ruach. She is repreſented as in love with Atys, which ſignifies the moſt high, and he is called ſo in an ancient monument mentioned by Gruter (a).

Minerva from Min, Donum the gift and Ervah Cataracta, emanation; now the holy Spirit was called by the Hebrews the gift of the moſt high, and his emanation. The ſame Goddeſs was called PALLAS by the Greeks, and by the Sabins PALES, both derived from the Hebrew word PALAL judicavit, to ſignify, that ſhe is the ſovereign judge of the world. She is alſo called Athena, from Athenah conjunction, adheſion, poſſeſſion, the three degrees of love. Proclus ſays, that ſhe is thus defined by all the divines, (b) 'She 'was brought forth from the head of her father, and conti-'nues in him. Therefore, Socrates, in the Cratylus, hath 'celebrated her under the name of Theonoe or God know-

(a) Μητερί τῶν πάντων Ρέη ϗ Ατλιθ' ὕψίστω. See Gruter. inſcript. pag. 82. (b) Proclus in Timaeum ed. Baſil. 1534. pag. 51.

'ing. As she comprehends and loves the Father's wisdom, 'she is called a Philosopher, and the Goddess of wisdom. As 'she destroys and subdues all opposition to the divine Na-'ture, she may be called the Goddess of war, and therefore, Ho-'mer says, that putting on a coat of mail, she was dressed for 'the battle in the armour of the cloud-compelling Jove. She 'is an invincible Goddess, and fights against the giants with 'her father, she alone brandishes his spear, by which she 'vanquishes the files of the rebellious Genii, with whom she 'is angry. She produces all virtues, and darts into second 'beings intelligence and untainted life, and is therefore cal-'led the virgin Tritogenes. She makes us partake of undefi-'led wisdom, fills us with intellectual power, grants us celes-'tial gifts, extirpates our gross imaginations, excites in us pure 'and unpolluted thoughts, restores every particular soul to 'the universal reason of the father.' How ridiculous were it then, to look upon Minerva as derived from the Hebrew word Manor which signifies a shuttle, and upon this Goddess as a symbol of the art of weaving. This ludicrous idea of a modern French author came from his credulous attachment to the fables of the poets, who from a similitude of names and false etymology of the word Minerva, fancied it was derived from Manor, and so made Pallas the Goddess of Weavers, and the rival of Arachne; but this author had no true principles of mythology.

CERES is another name for Psyche, or the third hypostasis of the Orphic trinity. It comes from the Hebrew Keretz destruction, or the exterminating spirit, so the holy Spirit is called; or from Ceresh Solium, throne, the manifestation of

the divine glory. This common mother of all things is said to go about mourning, seeking her daughter Proserpina raviſhed by the infernal powers, a fit emblem of the grief of the holy Spirit for the depravation of human nature by the forbidden fruit. Hence the word Perſephone, which the Latins called Proſerpina may be derived from the two Hebrew words PERI fruit, and Saphan loſt, wandered, ruined, thus PERSEPHONEH ſignifies loſt by the fruit, a compound name that expreſſes very well the ancient tradition concerning the fall of man and its cauſe. We muſt however remark here, to prevent all cavils; that as Pſyche was very oft taken for the human ſoul in general, as well as for the third hypoſtaſis of the Orphic trinity; ſo Proſerpina was alſo taken for the third hypoſtaſis of the ſacred Triad, as well as for human nature degraded by the fruit. Thus Venus was alſo taken for the celeſtial Urania, and the terreſtrial Aphrodite, as we ſhall ſee below. The daughter was called a Goddeſs, as well as the mother. As in the Hebrew language, Elohim was given to kings and princes, as well as to the ſacred Ternary. To return to Ceres, this Goddeſs is called by Balbus in Cicero 'A 'mind with underſtanding that paſſes thorough the earth, 'fructifies all things, and produces abundance.' The myſteries or ceremonies of Ceres at Eleuſis were famous in antiquity. They all ſignify or indicate the means of purification, initiation, or regeneration, to a new life by faſtings, chaſtity, confeſſion, abnegation, and a total detachment from all terreſtrial objects, as we ſhall ſee hereafter; when we treat of the three means of re-uniting the ſoul to God. Whence I conclude, that the feaſts and myſteries of Ceres were in

their origin instituted to signify the pure operations and descent of the holy Spirit in souls to purify and regenerate them, and much the same as the Christian Pentecost.

Diana was another name for the Psyche or third hypostasis of the Pagan triad. She was called by the Syrians and Ionians Dei, which signifys God's self-sufficiency. As also DEIO, DEIONE and by the Greeks and Romans DIANA. She was called also by the Latins DEIMETER and DEMETER, the mother of the Gods. She was also named Artemisa, from the composition of the two Hebrew words Artom, divina and EISHA MULIER, the divine woman, the Goddess by excellence, or as others, from Ishah Esse, Essentia, Virtus, the divine Virtue. Diana, Phoebe, Luna, or the moon, were as Psyche taken not only for the third hypostasis, but also for intellectual nature in a purifying expiatory state. Hence in the sacred oracles, the church militant is represented as a woman that has the moon under her feet. In fine Diana was called HECATE from the Phenician word ACHATA; wife to Achad, the unity, the monad, the only; Phoebe the sister of Phoebus or Apollon. For the holy Spirit, or the third hypostasis is very oft looked upon, as the wife of the second principle, because it is the object of his love and complacency, or as his sister because it flows from the same source or fountain of the Deity, or in fine as the grand-daughter of the first God, because it proceeds from the Father by the Son. All this Theogony was known to the first patriarchs; tho' by succession of time, it was spoiled, adulterated and mixed with fable by the later Pagans, and especially by the Greeks these great corrupters of all the divine philosophy.

Venus was another name of Pſyche. She is called Venos in a medal of Julia Auguſta. (a) It comes from Venoth or Benoth, which in the Phenician language, ſignifys a virgin, and therefore, ſhe was called the immortal virgin. She was named alſo Urania, the heavenly. Euripides, in a fragment preſerved by Stobaeus, ſpeaks thus of her, 'Do you not ſee 'how great a God this Venus is; but we can never declare her 'greatneſs, nor meaſure the vaſt extent of her goodneſs. This 'is ſhe which nouriſheth both thee and me, and all mortals. 'This is ſhe which makes heaven and earth friendly to con-'ſpire together.' Orpheus calls her 'the eldeſt of all beings and 'the firſt begetter of all.' Hence ſhe was called by the orientals Mylitta, Genitrix, or the fruitful mother of all things. Herodotus ſays, that ſhe is the ſame with the Perſian Mythra, or third hypoſtaſis of the Zoroaſtrian triad. Plato calls her 'the firſt fair, the cauſe of all pulchritude, order and har-'mony in the world.' Pauſanias diſtinguiſhes her from the vulgar terreſtrial Venus, and ſays 'That ſhe was called the 'heavenly, becauſe the love ſhe inſpires is pure and free from 'all corporeal affection.' The Greek philoſophers called her Venus Apoſtrophia; and the Latins, 'Venus Verticor-'dia, a pure and chaſt love expulſive of all unclean luſts 'and deſires.' Valerius Maximus tells us, that (b) 'The 'Romans conſecrated a ſtatue to her, to the end, that the 'minds of the female ſex, by adoring her, might be con-'verted from luſt and wantonneſs to chaſtity.' The Cypriols called her Venus Aphrodite, which came originally from the word Pherudoth, or by adding the article, A, Apheru-

(a) See the collection of medals by Adolph. Occo. pag. 366. (b) Valer. Max. lib. VIII. cap. xv.

doth, Grana, fructus, the fruits. The ſacred oracles repreſent the third hypoſtaſis under the ſymbol of a tree, the tree of life, and his productions, operations, gifts, and graces, as the fruits of the holy Spirit. The Greek poets imagining that the etymology of the word was Aphros, which in their tongue ſignifys Froth, trumped up the wild fable of a ſecond Venus that ſprung from the froth of the ſea. Thus, as we have ſeen, their mythology is very oft founded upon puns, a ſenſeleſs miſtake of etymologies, and a meer reſemblance of words.

The ſame Pſyche, or third hypoſtaſis of the Pagan triad, was called by the Egyptians Iſis, from Iſhah the divine virtue that nouriſheth and animateth all things. The Syrians, Phenicians and other orientals deſigned the ſame hypoſtaſis by different names BAALTIS, BELTA, BAALETH, the wife of Baal, the Lord; and ſo ſhe was the ſovereign Lady, miſtreſs and empreſs of the univerſe. BAALSEMIN the Queen of heaven. MALCHETA the queen by excellence. AMMONIA, the wife of Ammon, ASTEROTH or ASTARTE the wife of ASTER the ſhepherd. The queen of the flocks, or the ſhepherdeſs, becauſe the celeſtial quires are repreſented as a flock fed by the Logos, who is called by the Hebrews the great ſhepherd, the paſtor of ſouls, and by the Pagans, the great Pan.

From this identity of the Pagan Goddeſſes comes that reſemblance which we remark in their mythologys. Hence we ſee the ſource of the ſimilitude there is in the fable of the Egyptian Iſis, who weeps over the murther of Oſiris, of the Phrygian Cybele that laments the death of Atys; of the

Phenician Venus that deplores the ſlaughter of Thamnuz or Adonis.

All theſe Goddeſſes had much the ſame attributes and ornaments, ſo that the etymologys of the primitive names, and the ſimilitude of the fables and ſymbols ſeem to indicate, that this female figure in the hieroglyphical language was deſigned originally to repreſent the ſame univerſal numen, or divine hypoſtaſis, tho' all afterwards was degraded, adulterated, disfigured, diſmembred, and turned into wild fables, that diſhonour the divine Nature. I do not therefore pretend, that in later times, and eſpecially after the fabulous ages, that the poets had any ideas of a triad, when they talked of the ſupream God Jupiter, of the Deities his ſons, and the Goddeſſes his grand-daughters: all I pretend is, that in the original inſtitution of the ſymbolical characters, this threefold diſtinction might have been invented to expreſs the ancient tradition of a triplicity in the divine Nature. This conjecture is ſo much the more probable, that we find ſo many palpable and clear veſtiges of this truth among the ſages and philoſophers of all nations. I do not however give theſe conjectures as demonſtrations. I propoſe them only as ſubjects of reſearch and reflection to the learned that underſtand the true principles of ſacred and profane antiquity laid down in the introduction.

To prevent many objections that may be made againſt this great principle, it is fit to remark, that it is no wonder, if by ſucceſſion of time, the Pagans, having no written revelation, and no viſible church authorized by heaven to be the depoſitary, guardian and interpreter of religious tradition, confounded ſometimes the different functions, perſonal characters,

and ſpecific operations of the three hypoſtaſes, attributed to the ſupream Father what belongs to the middle God, to the ſecond hypoſtaſis what belongs to the third, and to the two laſt, what is peculiar to the firſt. It is thus, that Iſis and Minerva are oft taken for the Logos, or ſecond hypoſtaſis of the divine triad, Jupiter Conductor, for Jupiter Olympian, and Chronus, for Saturn, or Uranus. This is not all. As created ſpirits are oft called the ſons of God, both by the Hebrews and Pagans, the names of the ſecond hypoſtaſis are oft given to inferior intelligences, even after their fall. Thus, the evil principle is oft called Moloch, Baal, Lucifer, Vulcan, Pluto, tho' all theſe names belonged originally to the middle God. Thus alſo, the names of the third hypoſtaſis or female God are oft given to intellectual nature in general, as offſprings and images of the divine archetype, and even to human ſouls degraded. Thus the created is oft confounded with the uncreated, what is made with what was generated, and the daughter with the mother; the emanation with the ſource. Hence Pſyche, Diana, Proſerpina, Venus, Ceres are given to inferior ſpirits, and they are erected into Goddeſſes. Theſe are the two ſources of great confuſion in the mythology of the Pagans, and of a great perplexity in their ideas, images, and expreſſions: but ſtill the great diſtinctions of a God the Father, a God the ſon, and a Goddeſs the granddaughter remain untouched.

We hope that the combination of theſe undoubted facts, probable conjectures, and clear reaſonings, will one day excite ſome learned men to demonſtrate more evidently, than we have done, the principles laid down; and draw from thence a new mythology as yet unknown.

CHAP. III.

Of the three manifestations of the middle God.

IT is a very juſt remark of a modern author, that (a) 'The 'notion of a ſpirit conſtituted by the ſupream God, to 'be the head and guide of all ſpirits, is very ancient.' The Hebrew doctors, before the coming of our Savior in the fleſh, believed, 'that the glorious humanity of the Logos 'was created from the beginning of the world, and appoin- 'ted to preſide over all the orders of intelligences.' This opinion was founded upon a principle demonſtrated in the firſt Part, that 'finite natures cannot inceſſantly contemplate 'the brightneſs and glories of the divine eſſence; that they 'muſt neceſſarily ſometimes turn off their view from the di- 'rect dazling contemplation of the original, and adore the 'creator in his pictures and images; that at ſuch times there 'muſt be an head to lead ſpirits thro' all the immenſe regions 'of nature, to ſhow them its beauties and wonders, and the 'numberleſs reſemblances betwixt the uncreated archetype 'and the created repreſentations.'

(b) Dr. Alix has demonſtrated in his excellent work a- gainſt the Unitarians; that the ancient Jews had a diſtinct no-

(a) Ramſay's diſcourſe upon the theology of the Pagans. pag. 15. ed. in 4to Lond. 1730. (b) See Dr. Alix againſt the Unitarians.

tion of the Meſſiah as a divine perſon, the Son of God, and the true Jehovah. It is alſo certain that they referred all the appearances of God, of the angel of God, and of the angel of the covenant under a human form, ſpoken of in the books of the Old Teſtament, to the ſacred humanity of the Logos which was created from the beginning of the world. Let us examine ſome of theſe texts ſo remarkable in themſelves, and ſo much neglected by thoſe that read the Scriptures without intelligence.

1. It was the glorious humanity of the Logos that appeared to our firſt parents in Paradiſe. For it is ſaid, (a) 'That 'Adam and Eve heard the voice of the Lord God, or of the 'Jehovah El walking in the garden in the cool of the day;' that he ſpoke to them with an audible voice, that he pronounced ſentence againſt them under a viſible form. This text is a ſubject of raillery to the incredulous, and of imagination to the Allegoriſts, who both perceive clearly, that theſe expreſſions cannot be meant of the uncreated, eternal, infinite eſſence which filling all cannot walk in a garden, nor be ſhut up in a human form.

2. It was the ſame ſacred humanity that (b) appeared to Noah and his children; and that under a ſenſible form, and with an audible voice ſpoke to that holy patriarch and commanded him to build the ark: for it is ſaid, that God taught him firſt the form of the ark, with all its dimenſions, and the materials it was to be made of; when it was finiſhed, that the Lord marked to him the number and ſpecies of the animals he was to take into the ark. In fine, when the waters

(a) Gen. ch. iii 8. (b) Gen. ch. vi. to chap. x.

began to overflow the earth, it is said, that the Lord himself shut up Noah and his family in the ark. All these speeches, apparitions, and operations indicate a corporeal form that was the organ of the divinity. All the ancient Hebrews believed that these corporeal appearances and actions were not performed by the pure intellectual operation and inspiration of the incorporeal, uncreated, invisible essence; but by the pre-existent humanity of the Logos. The supernatural inspiration of the omnipresent mind and eternal word is not accompanied with corporeal images, sensible representations, and material sounds. It is a central intellectual operation of God upon the soul, that enlightens the mind, and enflames the heart with the love of eternal truths. Whereas, all this detail about an ark, its form, bigness, and materials requires audible sounds, and a visible shape that is heard and seen by the senses.

3. It was the same sacred humanity of the Logos that appeared to Abraham, not only in supernatural visions, but under a visible shape in the plains of Mamre.(c) For it is said in the most express words, 'That the Lord the Jehovah EL 'appeared to Abraham, while he sat at the door of his tent; 'that this Lord was accompanied with two angels; that so 'soon as he saw them, the patriarch ran to meet them, bowed 'himself down to the ground and called one of them My 'Lord and My God.' It is added, that these three angels sat down under the tree, and eat of the frugal repast, Abraham had prepared for them. Some fathers thought they only seemed to eat, but did not do so really: but St. Justin, Ter-

(a) Gen. ch. xviii.

tullian, and St. Auguſtin maintain, that they really eat as our Saviour after the reſurrection, tho' his body ſtript of all mortal qualities wanted then no nouriſhment to ſuſtain it. It cannot be ſaid without blaſphemy, that the perſon whom Abraham calls Lord was an angel that appeared under a human form, for this ſame perſon is called in the preceeding chapter (a) 'The almighty God;' and in the following context of this ſame chapter, (b) 'The judge of all the earth.' The perſon then that appeared to Abraham, was at the ſame time human, ſince he eat, drunk, ſpoke and did all the functions of a created viſible nature; and alſo divine, ſince the attributes of the Deity are aſcribed to him.

4. The ſame ſacred humanity of the Logos appeared to Iſaac in the land of the Philiſtines, (c) ſpoke to him with an audible voice and renewed the promiſe made to Abraham and his poſterity. The ſame Logos humanized appeared to Jacob on his journey to Canaan (d) at Mahanaim, when he called the name of the place PENIEL, becauſe 'he had ſeen 'God face to face.' Thoſe appearances of the ſacred humanity to the patriarchs for many years and ages after the deluge were ſo frequent, that the ſacred writers make no preamble to uſher in this ſublime doctrine. Since thoſe manifeſtations of the Logos humanized were ſo common before the law, who dares ſay, that they might not have been vouchſafed both before and under the law to holy ſouls of other nations, that were not of the race of Abraham according to the fleſh? and this might have been the ſource, as we ſhall ſee afterwards, of

(a) Gen. ch. xvii. 1. (b) Ibid. ch. xviii. 25. (c) Gen. ch. xxvi. 2. 3. 4. &c. (d) Gen. xxxii. 24. and 30.

the mythology of the Pagans concerning a Deity humanized, or the appearances of the Gods under a human form.

5. It was the same pre-existent humanity of the Logos that appeared to Moses in the bush,(a) and who defines himself,I AM THAT I AM,or the self-existent Being. He was the same that descended upon mount Sinai, for it is said, that the Israelites saw the Lord descend upon the mount, (b) that God spoke with an audible voice; and in another place, (c) 'that under his feet there was a brightness, like that of a 'Saphire stone,and the body of heaven in its splendour.' Moses then saw the sacred humanity as the Apostles, when it was transfigured upon mount Tabor. In all the other apparitions to Abraham, Isaac, and Jacob, and the patriarchs, he did not show his glory. The luminous emanations of the celestial vehicle were suspended,as when he appeared here upon earth under a mortal form. It is further added in the same chapter of Exodus, (d) that when Moses desired to see God's glory, or his pure divinity, the Lord answered him, 'that 'no man could see this and live, but that he would make all 'his goodness pass before him, or his sacred humanity,' for by this hypostatical union of the human and divine Nature, the incorporeal essence declares all his love to mankind. It is added, that God promised to Moses to show him his 'lesser 'part,' for so the Hebrew word may be translated, this lesser part is also called in the same chapter, his 'back parts,' or what is behind, or below God, and this can be no other, than the sacred humanity, which is said in another text 'to

(a) Exod. ch. iii. v. 4. and 14. (b) Exod. ch. xxiv. v. 9. 10. (c) Exod. ch. xxiv. v. 10. (d) Exod. ch. xxxiii. v. 18. to the end.

'have been made a little lower than the Elohim,' as we ſhall ſee hereafter. In another place it is ſaid, when Moſes entered (a) into the tabernacle, 'the Lord ſpoke with him face 'to face, as a man ſpeaketh to his friend.' I remark once more, that as the particular directions given to Noah about the ark, ſuppoſe a viſible, human, organized body, ſo does the particular detail about the form of the tabernacle, ſacrifices, veſtments, and all the precepts of the ceremonial law. Theſe are not, and cannot be the objects of the pure intellectual operation of the holy Spirit to enlighten and ſanctify the ſoul.

6. We come now to the prophetical viſions. Micaiah, in ſpeaking to Achab, (b) ſays, that his eyes were opened to ſee into the inviſible world, 'and that he ſaw the Lord, or the Lo-'gos ſitting upon his throne, and all the hoſt of heaven ſtan-'ding by him, upon his right hand and upon his left.' Here is a viſible human form, ſince it is deſigned as ſitting upon a throne with a right and left hand. Here the ſchoolmen and vulgar commentators will cry out, that this is only an allegory, and muſt be underſtood ſpiritually. There is a ſtrange repugnancy in the ſcheme of theſe doctors, or Chriſtian mythologiſts and fabuliſts. Sometimes they ſtick to the letter that kills, and whatever nonſenſe, contradiction and abſurdity there be in this letter, we muſt not depart from it. At other times, they abandon entirely the letter, and allegorize it, without any reaſon. All this comes from their having no juſt notions of the true divine philoſophy. The heavens where the ſacred humanity of the Logos reſides, is always repreſented by the

(a) Exod. ch. xxxiii. 9 10. (b) I. Kings ch. xxii. 19.

ſacred oracles as a definite place in the boundleſs regions of immenſity. The pure uncreated eſſence cannot be circumſcribed; it is equally preſent every where. But the Logos humanized muſt have a fixed determinate ſpace called the 'heaven of heavens,' and 'the higheſt heavens,' where he is encompaſſed with angelical natures that, according to all the ancient fathers, to the great plan of Providence, and to all the laws of the inviſible world, are united to ethereal, celeſtial and immortal vehicles, ſuch as we ſhall have, after the reſurrection. Without this hypoſtatical union of the Logos, with a human nature, and of all intellectual beings with ſome material vehicle, to ſuppoſe heaven confined to a definite ſpace, would be moſt abſurd and ridiculous, ſince pure ſpirits do not fill ſpace by extenſion of parts. To this purpoſe, Iſaiah has ſuch another viſion, as that of Micaiah; for he ſays, (a) 'In 'the year that the King Uzziah died, I ſaw the Lord ſitting 'upon a throne high and lifted up, and his train filled the 'heavens.' It would have been impious, idolatrous and abſurd to have thus corporalized the Deity, if the Logos had not been embodied, or united to a human form, long before the incarnation.

7. The Prophet Ezekiel had alſo a viſion of the celeſtial regions, where the ſacred humanity reſides under a human form; (b) 'And it came to paſs,' ſays he, 'in the ſixth year, 'in the ſixth month, in the fifth day of the month, as I ſat 'in mine houſe, and the elders of Judah ſat before me, that 'the power of the Lord God fell there upon me. Then I 'beheld, and lo, a likeneſs as the appearance of a man, from

(a) Iſai. ch. vi. 1. (b) Ezek. ch. viii. 1. 2.

'the appearance of his loyns even downward, fire: and from 'his loyns even upward, the appearance of brightneſs, as the 'colour of amber.' This was the appearance of his glorious body long before the incarnation, and it is much the ſame, as the deſcription given by the apoſtles and the evangeliſts of his glorious body after the incarnation. (a) 'Six days after, 'Jeſus took Peter, James, and John his brother, and bring-'ing them up into a high mountain apart, he was transfigu-'red before them, his face ſhone as the ſun, and his rayment 'was white as the light. (b) His rayment became ſhining, 'exceeding white as ſnow. (c) The faſhion of his counte-'nance was altered, and his rayment became white and gliſ-'tering.' Thus the glory of his ſacred celeſtial vehicle broke forth, and its rays ſhone in all their beauty, tho' an hour before they were concentred and ſuſpended, and he appeared like a vulgar, mortal creature.

8. Thoſe manifeſtations of the Meſſiah under a human form were vouchſafed not only to the holy patriarchs and the prophets, but even to the worſt of kings and idolaters. Nebuchadnezzar ſaw this divine form walking as a fourth man in the furnace with the three children that were thrown into it, for after having interrogated his counſellers, if they had not caſt three men bound into the midſt of the fire, 'he was 'aſtoniſhed, roſe up in haſte, and ſaid, Lo I ſee four men looſe 'walking in the midſt of the fire, and the form of the fourth 'is like the Son of God.' (d) This ſeems to inſinuate, that he had ſeen more than once the Son of God under a human

(a) Math. xvii. 1. (b) Mark. ch. ix. 3. (c) Luke ch. ix. 29. (d) Dan. ch. iii. 25.

form, or at leaſt, that he and all his counſellers were perſuaded, that the Son of God appeared ſometimes under a human form, that diſtinguiſhed him from all others, otherwiſe it would have been ridiculous and abſurd in him to have ſaid, that the form of the fourth was like the Son of God; for we never compare a new unknown form to ſomething we had no idea, ſimilitude, or notion of before. This text then ſeems to demonſtrate, that not only the Hebrews but the Chaldeans, Babylonians and other Pagans had a notion, or at leaſt a tradition, that the Son of God appeared oft to mortals under a viſible form, and this was the ſource of that conſtant doctrine of all mythologys, that the Gods deſcending from heaven viſited oft mortals under a human ſhape. I beg my readers may be attentive to this remarkable paſſage. It is the great foundation of all the diſcoveries we are to make in Paganiſm concerning the middle God humanized. Can we have a purer ſource for the antiquity of this tradition than the ſacred oracles themſelves?

9. In fine, the ſame glorious body which the prophets ſaw in a pre-exiſtent ſtate before our Saviour's incarnation, the evangeliſt ſaw in a celeſtial viſion after his exaltation. The deſcription made by St. John in his revelations, is much the ſame, as that made by the prophets in their ſupernatural viſions, when their ſuperior faculties were opened to ſee into the inviſible world, where the ſacred humanity reſides. The evangeliſt ſays, (a) 'His head and his hair were white as 'ſnow, his eyes as a flame of fire, his feet like fine braſs, 'burnt in a furnace, and his countenance as the ſun when it

(a) Revelat. ch. i. 14. 15. 16.

'ſhines in its ſtrength.' The glorious humanity was the ſame in heaven before the incarnation, that it now is, and will be to all eternity; the ſource of light and life to all the material pictures in a glorified ſtate; as the Logos is the ſource of life, light and love to all the intelligent images of the Deity. Such is the wonderful oeconomy of the inviſible world, according to the ſacred oracles.

It is a conſtant, univerſal opinion of all the primitive fathers and particularly of Tertullian, Origen, St. Juſtin Martyr, St. Ireneus, St. Cyprian, St. Clemens Alexandrinus, St. Hilary, yea all the fathers of the council of Antioch, that the Word, the ſecond perſon of the trinity, the Son of God, appeared under a viſible form from the beginning of the world to the patriarchs, and prophets; moreover, the firſt council of Syrmium pronounced anathema againſt all thoſe who ſhould ſay that Abraham and the patriarchs did not ſee the Son, the only begotten Son, or ſome part of him, which can mean nothing, but his ſacred humanity; for his divinity is inviſible, indiviſible, and has no parts. St. Auguſtin was the firſt who advanced, that all theſe appearances were made by angels, who took upon them fictitious bodys: but St. Athanaſius confutes this opinion, (a) and ſays expreſsly, that the ſimple ambaſſadors of princes, kings, and emperors never arrogate to themſelves the names and titles of their maſters. St. Auguſtin to juſtify his ſtrange idea ſays, that the Word ſpoke in and by the angel, but why have recourſe to ſuch a figment unknown to all the fathers before him, ſince

(a) St. Athan. orat. iv. contra Arian. pag. 467.

the pre-exiſtence of the ſacred humanity explains all ſo naturally?

It is true, that the ſchoolmen in later ages trumped up a new idea, and a meer fable, from a perfect ignorance of ancient tradition, and the true ſenſe of the Scriptures. They quote many equivocal dark paſſages of the fathers to prove that the bodily form attributed to the Logos in the Old Teſtament was not a real body, but an aereal fantom, which he aſſumed at pleaſure. This wild chimera is diametrically oppoſite to many expreſs texts of the New Teſtament.

St. John the Evangeliſt has preſerved to us this prayer of our Saviour's in his laſt ſermon,(a) 'And now,O Father,glo-'rify me with the glory which I had with thee before the 'world was.' The glory our Saviour prays to be reſtored to, muſt be underſtood of that of his human nature: for the eternal Logos being immutable and infinite without ſucceſſion, and without variation, could ſuffer no diminution in his glory,and therefore the glory our Saviour had before the world began, and of which he diveſted himſelf at his incarnation, muſt relate to the glory of his pre-exiſtent humanity, which, as we ſhall ſee,was the firſt-born of all creatures.

The ſame evangeliſt ſays in another place, (b) 'What 'if you ſhall ſee the Son of man aſcend up where he was be-'fore,' and elſewhere, (c) 'No man hath aſcended up to 'heaven, but he that came down from heaven, even the Son 'of man.' It is plain, that theſe texts cannot regard the eternal Logos, or the divine nature of our Saviour, which being

(a) St. John Goſp. ch. xvii. 5. (b) St. John ch. vi. 62. (c) St. John ch. iii. 13.

immenſe and omnipreſent, can neither move to, nor deſcend from a place, and therefore they muſt be underſtood of the ſacred humanity which exiſted before his humiliation, and incarnation in the womb of the bleſſed Virgin. For this reaſon it is, that in both theſe texts, the perſon that aſcends to, and deſcends from heaven, is deſigned by his human, and not his divine Nature. He is called the Son of man. Theſe texts miſunderſtood gave occaſion to the Socinians to invent a wild fiction, that our Saviour after his incarnation aſcended locally to heaven, becauſe they thought with reaſon, that it was abſurd to explain them of the divine Nature, which can neither aſcend nor deſcend, ſince it fills all, or rather is preſent every where, according to the totality of its nature.

St. Paul the Apoſtle, teaches the ſame doctrine with the evangeliſt. He ſays, (a) 'That our Saviour being in the form 'of God, thought it not robbery to be equal with God, yet 'he emptied himſelf, took upon him the form of a ſervant, 'humbled himſelf, and became obedient unto death.' By the form of God, μορφῇ Θεῦ, is meant here the Logos, who is the form, the idea, the conſubſtantial image of the Father. Our Saviour is ſaid to be in the Logos, becauſe he was received into the uncreated eſſence, hypoſtatically united to it, and anointed with the holy Spirit above all meaſure and bounds, ſo that the fullneſs of the Godhead dwelt in him bodily. It would have been blaſphemous in St. Paul to ſay, that the eternal Word thought it no robbery to be equal to God, as if he were not God, and had not received all the ſubſtance

(a) Philip. ch. ii. 6.

of the Father. No perſon is ſaid to rob, or uſurp upon the rights of another by equalling himſelf to him, but he that is inferior to him in nature and dignity. Now to ſay, that the Logos thought it no robbery to equal himſelf to God, is ſuppoſing that the Logos is by nature unequal to God. Neither can it be ſaid, that the Logos emptied, or humbled himſelf. All thoſe expreſſions of ſelf-annihilation, humiliation and evacuation, with many others analogous to theſe, cannot be applyed to the divine nature, which is immutable; and therefore muſt be underſtood of our Saviour's pre-exiſtent humanity, which being united hypoſtatically in one perſon to the conſubſtantial image of the Deity, thought it, on the one hand, no robbery to equal himſelf to God; and yet on the other hand, humbled, emptied and diveſted himſelf of his glory, to take upon him the form of a ſervant. The ſame perſon that equals himſelf to God without uſurpation, and yet that humbles and empties himſelf, muſt contain two natures, one that is infinite and unchangeable, another that is bounded and mutable.

The laſt and deciſive text is that of St. Paul to the Coloſſians, who ſays, in ſpeaking of our Saviour, (a) 'That he is 'the image of the inviſible God, and the firſt-born of every 'creature.' This is a moſt perfect definition of God-man, both as to his divine and human nature. In the following verſes, St. Paul narrates the qualities that belong to both. As image of the inviſible God, 'all things that are in heaven, or 'in earth, viſible or inviſible, whether they be thrones or 'dominations, principalities or powers, were created by him

(a) Coloſſ. ch. i. 15. to 22.

'and for him. He is before all things, and by him all things 'ſubſiſt.' Then he deſcribes the qualities of his human nature. As the firſt-born of all creatures, 'He is the head of 'the myſtical body of the church militant and triumphant, 'over whom God gave him the pre-eminence, ſuperiority and 'government. In him the fullneſs of the Godhead dwells, 'and by his pacifying blood, God reconciled to himſelf all 'things, whether things upon earth, or in heaven.' We muſt therefore never confound the attributes of his divine, with thoſe of his human nature. As conſubſtantial image of God he created all things. As firſt-born of all the creatures, he governs all things. Now, can Jeſus Chriſt be called the firſt-born of all creatures, if he never exiſted till the time of his incarnation, or can he be called ſuch as eternal Logos? Is his generation of a ſimilar nature with that of the creatures, and is not this perfect Arianiſm? To ſay with Philo and many modern divines, that he is the firſt-born of all creatures, becauſe he contained the archetypal ideas of all things, is a moſt forced and unnatural explication of this ſublime text. Can the mind of an architect that forms and contains all the models of his works, be called the firſt-born and eldeſt of his productions. The ideas themſelves may indeed be called allegorically the firſt-born of the architect, but not the mind that contains and produces them. We have already ſhown in the firſt Part, that the archetypal ideas of finites, and all their combinations are not the ſame with the conſubſtantial idea and Logos; yea, that to confound them into one is the high road to Spinoſiſm. Moreover, it cannot be ſaid of

the Logos, that God gave him the pre-eminence, ſuperiority, and government of all things, for, as Logos and creator, he is naturally and eſſentially inveſted with this inherent unalienable right, property and ſovereignty. The Logos is always called in Scripture the only begotten Son of God, but not the firſt-born of all creatures. Now this diſtinction of only begotten and firſt-born indicates the eſſential difference betwixt the conſubſtantial Logos, and the pre-exiſtent humanity, intimately and hypoſtatically united in God-man. Our Saviour then cannot be called in any ſenſe, the firſt-born of the creatures, unleſs we ſuppoſe, that his pre-exiſtent humanity was the firſt production of the Almighty, and that he was conſtituted from the beginning the head, governour and high-prieſt of all intelligent natures. For this reaſon it is, that the Pſalmiſt ſays in a text which St. Paul explains of the ſacred humanity, (a) 'Thou madeſt him a little lower than the Elo-'him.' (as it is in the Hebrew, and not angels) 'Thou 'crownedſt him with glory and honour; thou gav'ſt him domi-'nion over all the works of thine hands, and thou haſt put 'all things under his feet.' This cannot be ſaid of the Logos, for he was generated from all eternity and not made in time, God did not give him dominion over the works of his hands, nor put all things under his feet; for, as ſovereign Creator, all finite natures are, and were ever ſubjected to his empire. Our Saviour then can 'be ſaid to be a little lower than the Elo-'him,' only becauſe his ſacred humanity, tho' exalted above all creatures, yet being a creature, was inferior to the three hypoſtaſes of the ſacred Ternary, tho' ſublimely exalted and hy-

(a) Pſalm. viii. 5. 6. compared with Hebr. ch. ii. 5. 6.

poſtatically united to the ſecond perſon. It is remarkable, that the Pſalmiſt does not ſay in the future, 'Thou wilt 'crown him with glory and honour, thou wilt give him do-'minion over all the works of thine hands, thou wilt put all 'things under his feet:' But he ſays in the preterit, 'thou 'haſt already done ſo.'

If the ſcholaſtic mythologiſts, theſe degraders of all religion, object that the Meſſiah is called the Lamb ſlain from the foundation of the world; the anſwer is eaſy. The mediation of our Saviour was from the beginning of this world corrupted, fallen, and degenerated. So ſoon as man ſinned, his interceſſion began; he offered up himſelf as a victim in the celeſtial regions, he interceded for his bretheren, amidſt the glories of heaven, and ſitting at the right hand of the Father, he was penetrated with grief for their offence, interceded for their pardon, and offered himſelf up for the expiation of their guilt.

The pre-exiſtence of the ſacred humanity of the Meſſiah is a doctrine yet believed and retained by the Rabbins, as an ancient tradition of their fore-fathers from the days of Noah and Moſes. (a) 'They believe, that all ſpiritual ſubſtances, 'angels, human ſouls and even the ſoul of the Meſſiah were 'created from the beginning of the world. (b) They believe, 'that the ſoul of the Meſſiah, by his perſeverance in divine 'love, came to a ſtrict union with the pure Godhead, and 'was deſervedly advanced to be the king, the head, and the 'guide of all ſpirits.' The Helleniſtic Hebrews call this union of the Meſſiah with the divinity 'Hyper-azilutical, which

(a) Viſio. Ezekiel. Mercav. apud Rittangel. tom. iii. pag. 225. (b) Ibid. pag. 226.

'signifys super-substantial.' The Rabbins or Hebrew mythologists mix here their fictions, as the Christian schoolmen, with the primitive tradition, for (1) It is false, that human souls were created at the same time with celestial spirits, since the last were only made after the chaos and fall of angels. (2) It is false, that the sacred humanity was created at the same time with other spirits, for it is said, that 'he is the first-born 'of all creatures,' and therefore existed before any finite being. (3) It is false, that the soul of the Messiah was made before his glorious body, since the Deity united itself to the whole Messiah, or human nature composed of soul and body, and not to a part of it. (4) It is altogether false to say, that the Messiah was exalted to the hypostatical union by way of recompence for his fidelity, since the Scriptures of the Old and New Testament call the Messiah from the beginning, 'The Lord God, the Jehovah El, the image of the invisible 'God and the first-born of every creature,' and therefore this Hyper-azilutical union was antecedent to all merit in the sacred humanity. It was then the mixtures, adulterations, and corruptions of the original tradition, concerning our Saviour's pre-existent humanity, invented by the Rabbins, that made the Christian doctors look upon this great article of faith as a Jewish fiction. Yea, if there be any passages in the primitive fathers that seem to contradict this great truth, they must come from the excessive diffidence which these holy men had of the Jewish traditions. Our Saviour says indeed, that the Scribes and Pharisees had made the law void by their traditions, but this can never authorize us to reject without distinction all the traditions of the Hebrew doctors;

for to maintain this, is opening the ſluices to all ſort of incredulity.

The not underſtanding this ſublime truth of our Saviour's pre-exiſtent humanity, was the ſource of Arianiſm and Neſtorianiſm in the firſt ages of Chriſtianity, and of Socianiſm and Unitarianiſm in the laſt ages. The ſchoolmen, in the thirteenth century, having their brains filled with the metaphyſical cobwebs of the Ariſtotelian and Arabian philoſophy, neither ſtudied the Scriptures nor the fathers, nor the tradition of the ancients whether ſacred or profane. By this profound ignorance, they confounded ſeveral texts that regard the pre-exiſtent humanity with theſe that relate to the eternal Logos, and ſo furniſhed weapons to combat the hypoſtatic union and divinity of our Saviour. There is no poſſibility of reconciling theſe different texts, but by the luminous doctrine above mentioned.

Thus we have proven, that according to the doctrine of the ſacred oracles and ancient Hebrews, the Logos united himſelf to a human nature from the beginning of the world, and that he would have done ſo, tho' man and angels had never ſinned. This was the firſt manifeſtation of the Meſſiah in a pre-exiſtent ſtate.

We need not inſiſt much to prove, that according to the Chriſtian faith, the ſame Logos became incarnate in the womb of the Virgin, and appeared here upon earth in a ſuffering ſtate, to expiate the ſins of the world. This is the ſecond manifeſtation of the Meſſiah, and a doctrine contained in the creeds and ſymbols of all Chriſtian churches of whatever communion, the Socinians only excepted. We have ſhown

in the firſt Part, how the ſchoolmen had degraded and obſcured this ſacred article of faith, by their falſe ideas of vindictive juſtice, ſatisfaction and ſubſtitution. We hope thereby to have removed all the difficulties that made the Socinians and Freethinkers blaſpheme againſt this ſublime myſtery of our Saviour's incarnation, which is the ſecond manifeſtation of the Meſſiah.

As to his third manifeſtation in a triumphant ſtate, to raiſe the dead, judge the world, renew the earth, and baniſh from it all moral and phyſical evil, this alſo is a plain article of the Chriſtian faith, which all communions equally adopt, without excepting the Socinians themſelves, and this is the third manifeſtation of the Meſſiah.

We proceed now to examine, if there be any veſtiges of theſe three ſtates of the middle God or Meſſiah among the Pagans; and we begin with the Chineſe, the moſt ancient of all nations now exiſtent under a regular form of government, uninterrupted almoſt, ſince the firſt times after the univerſal deluge.

Beſides the ſupream God called Changti, Tien and Yao, the ancient books of China talk of a miniſter of the ſupream God, whom they call the Holy or the Saint by excellence. His different names in the Chineſe language are VEN-WANG, or the prince of Peace; CHINGIN, the divine Man; CHANGGIN, God-man; TIENTSEE, ſon of the ſovereign Lord; KIUNTSEE, ſon of the King; KIGIN, ſon of heaven. The original books talk of him, as reuniting in one perſon all the divine attributes and human qualities. In the book Y-KING, we read theſe expreſſions, 'The Saint or the great

'Man reunites all the virtues of heaven and earth. The 'Saint made the heavens; the great Man created the uni- 'verſe.' TCHINGMINGHIAN, in commenting upon theſe places, ſays, 'Before the Saint made the heavens, TIEN 'was Lord; when the great Man made the heavens, he him- 'ſelf became Lord.' The book CHUKING ſays, 'heaven 'helps the people of the inferior regions; he gives them a 'guide and a teacher, and therefore he is the faithful miniſ- 'ter of the ſupream Lord, who gave him out of love the 'whole univerſe, to govern, the inſtructions of the Saint are 'theſe of the ſupream God himſelf. TIEN is the ſaint with- 'out a voice; the Saint is TIEN ſpeaking with a human 'voice.' The book LUNGHONG adds, 'The heart of the 'ſovereign Lord is in the breaſt of the Saint, the counſels and 'the rebukes of heaven are in the mouth of the Saint.' TCHOUANTSEE ſays, 'That the Saint contains in himſelf 'the heaven and the earth. He has the form of a man, but 'the heaven and earth are reunited in him.' The commenta- tor adds 'Since he has the form of a man without the paſſi- 'ons of men, he is HEAVEN-MAN.' The book Siang-ſang aſks, 'what has the great Man done?' he anſwers, 'he made 'the heavens, the earth, and all things.' KOUCIKOUTSE ſays 'We know in conſulting the ancient traditions, that 'tho' the Saint is to be born upon earth, yet he exiſted be- 'fore any thing was produced.' All theſe paſſages indicate the pre-exiſtent ſtate of the Meſſiah, ſince they agree, that the great Man, the CHINGIN, or divine Man, the CHANG- GIN or God-man produced all things, and exiſted before all things. Are they not perfectly ſynonimous to that expreſſion

of the Apoſtle, that our Saviour, according to his human nature, was 'the firſt-born of all creatures.'

The ſame books talk of his ſuffering ſtate, and of his incarnation here below. The book CHIKING ſays, 'The 'Saint is the beautiful man of the Weſt.' As Jeruſalem and the holy Land ly weſt from China, this ancient tradition ſeems to relate to our Saviour's incarnation. LAOTSEE ſays, 'Confucius maintained, that the Saint was to come from 'the Weſt; and that upon this proverb, the Emperor HAN-'MINGTI ſent to the Indies to carry away the idol FSE. The book TCHONGYONG, wrote by the nephew of Confucius, ſays, 'that the Saint is the middle betwixt the hea-'ven and the earth, (that is the Mediator) that he alone can 'convert the hearts, and that he is the beginning and the 'Lord of all things. How ſublime are the ways of the Saint, 'how extenſive is his doctrine! if you conſider his immenſi-'ty, he nouriſhes and ſupports all things. If you regard his 'ſublimity, he touches the heavens. We expect this great 'Man, and he is to come after three thouſand years.' This proves, that this ſaying was pronounced by ſome patriarch that lived three thouſand years before the Chriſtian aera, and therefore is a remnant of the antidiluvian tradition. The book Y-KING, contains theſe wonderful expreſſions, 'By 'the juſtice of the Saint, the world ſhall be re-eſtabliſhed in 'the ways of righteouſneſs. He will labour and ſuffer much. 'He muſt paſs the great torrent, whoſe waves ſhall enter in-'to his ſoul; but he alone can offer up to the Lord a ſacrifice 'worthy of him.' LAOTSEE ſays, that the Saint pronounced theſe words, 'He that takes upon him the filth and duſt

'of the kingdom ſhall be the King of the univerſe.' TCHOUANTSEE ſays more, 'The common people ſacrifice their life 'to gain bread, the philoſopher to acquire reputation, the no-'bility to perpetuate their family. The Saint dies to ſave the 'world. He does not ſeek himſelf, but the good of others. He 'enriches others and impoveriſes himſelf, that is, according 'to ISE MAKOUANG, he loſes himſelf to ſave others.'

The ſame books talk of the triumphant ſtate of the Meſſiah, who is to baniſh ſin and ſufferings; and to reſtore all things to their primitive perfection and felicity. In the book CHUKING, we find theſe words, 'we expect our King; 'when he comes, he will deliver us from all our miſerys. We 'expect our King; when he comes, he will reſtore us to a 'new life.' MENGTSEE a diſciple of Confucius, in ſpeaking of the Saint, ſays, 'That the people expected him, as 'the dry graſs expects the clouds and the rain bow.' For this reaſon, the prophet Daniel calls him 'The deſire of nations.' Now they could not deſire what they had not the leaſt knowledge of; and therefore, they muſt have had ſome ideas of him. In the third ode of the book CHIKING, we read theſe words, (a) 'He that is the only King and ſovereign Lord 'ſees two ſort of creatures, or nations that have abandoned 'him; but the moſt high will not for ever abandon them. He 'ſeeks for a man after his own heart, who can extend his 'empire. In this view, he turns his eyes towards the Weſt. 'It is there that he ſhall dwell, and reign with this new 'King. The Lord will reſtore men to their primitive virtue. 'Heaven has given itſelf an equal. WENWANG, or the prince

(a) See Father du Halde's hiſtory of China. Vol. II. pag. 309.

'of Peace alone knows how to love his brethren. He makes 'all their happineſs, and all their glory. The Lord has in- 'riched him with all his riches, and given him the univerſe 'for a recompence. The Lord ſaid to WENWANG, mount 'up firſt to the ſacred mountain, in order to draw all the 'world after thee. See theſe rebels that do not obey their 'ſovereign, arm thy ſelf with my wrath, diſplay thy ſtandards, 'range thy troops, reſtore peace every where, fix the happi- 'neſs of thy empire. Suddenly WENWANG gains the top 'of the mountain. Rebellious ſpirits, enter into your caverns. 'This is the mountain of the Lord, where you cannot be 'admitted. Theſe living fountains are the pure waters where- 'in the ſubjects of WENWANG are to quench their thirſt. 'WENWANG himſelf has choſen this mountain, he himſelf 'has opened the clear ſtreams. It is hither that all the faith- 'ful nations muſt come. It is here that all the kings will 'meet.' What a reſemblance is there betwixt theſe ancient traditions, and the words of the prophet Iſaiah, who ſtill deſigns the ſtate of the earth renewed and reſtored after the laſt day, as a mountain, the mountain of the Lord, the mountain of Zion? The Chineſe explain all theſe traditions of the glory of their own empire, that is one day to extend over the whole face of the earth; like the ancient Jews, they look upon themſelves, as the only elect nation; for this reaſon, they will have no commerce with other nations, whom they look upon as profane and wicked. It is thus alſo, that judaizing Chriſtians, the Predeſtinarian figuriſts, and the fanatical enthuſiaſts interpret all the prophecys, as relative to their own little particular ſects.

Thus the canonical books of China contain many ſcattered fragments of the ancient Noevian, yea, antidiluvian tradition concerning the ſublimeſt myſterys of faith. Some very learned and great men who have lived twenty, thirty and forty years in China, ſtudied the language of the country, ſeen theſe original books, and read the ancient commentarys upon them, give us the following ſyſtem of theſe Chineſe monuments. 1. They pretend to demonſtrate, that all the Chineſe characters were originally hieroglyphics, as thoſe wrote upon the Egyptian obeliſks. This ſeems ſo much the more probable, that there is very oft a great reſemblance betwixt the form of the Egyptian and Chineſe characters. 2. Theſe ancient monuments, characters, ſymbols and hieroglyphics were originally wrote upon pillars, or tables of ſtone and mettal, by ſome antidiluvian patriarch who foreſaw the univerſal deluge, who knew all the great myſteries of religion, and who was deſirous to preſerve the memory of thoſe ſacred truths from ſhipwrack. 3. That tho' thoſe hieroglyphical monuments may have been adulterated, interpolated and ill copied in ſucceeding ages, yet they ſtill contain many veſtiges of the moſt eſſential doctrines of our moſt holy faith, as of God and his three eſſential attributes; of the ſacred Trinity; of the pre-exiſtence, ſuffering and triumph of the Meſſiah, of the fall of angels and men; and of the true means of reunion to our great original. 4. That the Chineſe, quite ignorant of the true original ſenſe of theſe ſacred monuments, ſuppoſe, without any foundation, that theſe books were wrote for their nation only, by a man of their country called FOHI, who lived ſome centurys before the univerſal deluge, and

whoſe antiquity they trace up to the times of that holy patriarch, whom the Hebrews called Enoch. 5. That in conſequence of this falſe opinion they interpret all the veſtiges of our ſacred myſteries that are to be found in theſe ancient monuments, of ſeveral little fictitious events that happened, or are to happen, in their own country. Thus all the names given to the middle God, the great Hero, the Son of the Lord, the ſon of heaven, the God-man ſuch as WENWANG, CHINGIN, CHANGGIN, TIENGIN, TIENTSEE, KIGIN, and KIUNTSEE are transformed into the names of ſeveral imaginary heroes and emperors that reigned in their country, many ages before the creation of the world. Thus, the Egyptians confounded the different names and the reign of the pre-exiſtent humanity in a glorious ſtate, before the fall of angels or men, with the names and reigns of ſeveral imaginary kings and pontifes that they ſuppoſed to have lived in Egypt, long before the fall of man; and this age was called the reign of the Gods, demi-gods, and heroes. 6. That as the hieroglyphical ſtyle and language had no conjugations, tenſes, nor moods, when theſe ſacred ſymbols were explained and expreſſed by vulgar alphabetical characters, the future was oft taken for the paſt; thus, all that was contained in theſe ancient monuments concerning the Meſſiah to come, was oft looked upon, as already accompliſhed. Thus the pre-exiſtent, ſuffering and triumphant ſtate of the Meſſiah, of the Hero, or CHINGIN, are very oft confounded in one by the Chineſe Mandarins, and interpreters of their ſacred monuments. 7. The ſame thing that happened in China has happened in other nations. The original hieroglyphics tran-

ſported from nation to nation were by ſucceſſion of time falſely tranſlated, adulterated, or miſunderſtood, and the true ſenſe of the ancient traditions, being at laſt forgot, every nation explained them differently according to their fancy, and applied them as fabulous facts that had already happened, or to fictitious heroes, that had once lived in their own country. Hence aroſe all the different mythologies of the Eaſtern and Weſtern, of the Southern and Northern nations, where the ground and canvaſs is ſtill the ſame, tho' the colourings and ornaments are different.

If theſe ſeven principles can be demonſtrated, or at leaſt proved in ſuch a manner, as to render them not only poſſible and probable; but even, as unconteſtable as any matters of fact can be, then we ſee, how ſome hints and veſtiges of the ſame divine truths may, and muſt be found in all learned and religious nations, ſince they are ſo clear in the ancient monuments of China.

The only objection that can be made, is, that if this ſyſtem be true, then the five canonical books of China would contain clearer revelations concerning the myſteries of our holy religion, than the Pentateuch, or the five canonical books of Moſes.

The learned authors of the ſyſtem propoſed anſwer in the firſt place, that the Hebrew characters were all originally hieroglyphical, of which we have loſt the key; and ſo all our tranſlations are very imperfect. This, according to them, is the true reaſon why many paſſages of Scripture, taken in a literal ſenſe, ſeem fabulous, frivolous, indecent, and not only unworthy of the divine attention but even proper to authorize

vice. Whatever be in this; it is certain, that, according to the doctrine of the apoſtles, primitive fathers and ableſt divines of all communions, ages and countrys, the Old Teſtament, and eſpecially the Pentateuch, has a double ſenſe, the literal and allegorical. The ſacred oracles are penned with ſuch a divine art and ſupernatural wiſdom, that at the ſame time, the latter indicates the outward facts and prodigies which happened upon the viſible theatre of the world, the ſpiritual ſenſe contains all the myſteries of religion and providence in the inviſible world. Thus, St. Paul ſays, that the hiſtory of Hagar was an allegory; that Melchiſedec, Abraham, Moſes, Joſhua, David and all the patriarchs were types of the Meſſiah; that all the rites, ordinances, and ſacrifices of the ancient law were ſymbolical, either of the inward ſacrifice of the paſſions, or of the great ſacrifice of the Mediator; and in fine, that there is a ſpiritual Egypt, a heavenly Canaan and a new Jeruſalem repreſented by the terreſtrial Egypt, Canaan and Jeruſalem. Thus, if we knew the true meaning of the Hebraic hieroglyphics, and the etymologies of the names of men and places, we would diſcover in the Scriptures many beauties, ſublimities and depths that are now concealed; and be able thus to ſtop the mouth of incredulity, and remove all the ſcandals occaſioned by the letter that kills. I know that the Jewiſh Cabbaliſts, the predeſtinarian figuriſts, and the fanatical enthuſiaſts of all ſects and communions have much abuſed this great truth: but the abuſes made of a principle are not ſufficient to make us reject it. To be ſure there can be no danger of admitting the allegorical ſenſe of Scripture, when our interpretations are confined to illuſtrate ſome branch of

the ſacred ſexenary, are conform to the great plan of Providence, to the analogy of faith and tend viſibly to render God amiable, Providence beautiful, and the creatures happy.

The defenders of the Chineſe monuments anſwer in the ſecond place, that ſince the antidiluvian and Noevian patriarchs were fully inſtructed in our ſacred myſteries, they ſhould have tranſmitted them to their poſterity; and ſince they could and ſhould have done it, it is evident that they really did ſo. Thus we ſee why the mythologys of all nations agree in the ſame principal ideas, how all men from the beginning muſt have had the ſame great principles of religion; why theſe traditions are clearer, purer and more intire in the moſt ancient nations that firſt peopled the earth, than in ſucceeding generations; and why the further we remove from the ſource, the rivulets are more impure and muddy. In theſe laſt and dangerous times, wherein charity is waxed cold, faith almoſt extinguiſhed, hope expired, and incredulity come to its higheſt pitch, perhaps Providence has opened a communication to China, that ſo we might find veſtiges of our ſacred religion in a nation which had no communication with the ancient Jews, and whoſe original books, yea, the principal commentarys upon them having been wrote long before the coming of our Saviour, cannot be ſuſpected of impoſture.

To augment the force of this proof, and carry it even to a demonſtration, let us continue to examine, if there be any ſuch veſtiges of this third ternary, or three manifeſtations of the Meſſiah in other nations. We proceed from China to the Indies.

All the ancient writers on the Indian philoſophy are now gone; and in the few remains of antiquity concerning the Brachmans, there is much more ſaid of their life and manners, than of their learning and knowledge. But their philoſophy ſubſiſts at this very day; and though greatly altered by the addition of new fables, yet its main body and leading principles ſeem ſtill the ſame. In ſeveral parts of the Eaſtern world, are yet to be found the deſcendants of the ancient Brachmans, who differ from the reſt of the people both in their manners and cuſtoms, doctrine and language. They preſerve among them a ſecret ſcience, an arcane philoſophy; and hand it down from father to ſon, in a way altogether unknown to the vulgar. Their ſacred books ſaid to be ſent from God by the prophet Brachma, are undoubtedly very ancient, and wrote in a language peculiar to themſelves, which has greatly contributed to their preſervation. All the modern accounts of them are pretty much agreed, as to the leading ſtrokes of their religion; and afford us hints more or leſs plain of the different manifeſtations of the Meſſiah. According to the Daniſh miſſionaries, the Gods of the Malabarian trinity in India are Biruma, Wiſchtnu, and Ruddiren, or Iſuren. (a) Wiſchtnu is deſcribed by thoſe Bramans as a protector and deliverer, who came nine times into this world to redeem men from deſtruction, and reſtore them again to purity. In the firſt of the thirty four conferences between the ſame miſſionaries and the Malabarian Bramans, tranſlated out of high Dutch by Phillips, we find the ſame triad of divinities (b).

(a) An account of the religion of the Malabarians, in ſeveral letters from the moſt learned Indians to the Daniſh miſſionaries. By Phillips. Lond. 1717. Letter I. page 3. and Letter XX. page 94. (b) London, 1719.

There the second of them Wischtnu is said to have been born a man among the Malabarians to save them; and has at different times undergone a vast variety of metamorphoses. Henry Lord, (a) in his history of the sect of the Banians, gathered from their Bramans, as contained in the book of their law called the Shaster, mentions their trinity under the names Bremaw, Vystney, and Ruddery; and speaks of several manifestations of Vystney to preserve, support, and exalt souls to happiness. When we consult the missionaries of the Roman church, we meet with the same truths.(b) 'The Indians have a sacrifice called Ekiam, (it is the most celebrated of all those in India) they sacrifice a sheep, and repeat a kind of prayer with a loud voice, in these words. When shall the Saviour be born? When shall the redeemer appear?' at the same time that the Bramins teach the doctrine of the trinity, they still maintain the existence of one supream Being. (c) 'The three principal Gods of the Indians are Bruma, Vichnou, and Routren. The greater part of the Gentiles say they are three different divinities, and in reality separated. But many of the Nianiguculs, or spiritual men, assure us, that these three Gods different in appearance, are really nothing but one God. When this God creates, and exerts his omnipotence, he is called Bruma; when he preserves created beings, and gives proofs of his goodness, he is called Vichnou; and lastly, when he destroys cities, chastises the guilty, and makes them feel the effects of his just resentment, he takes the name of Routren.' They tell

(a) London, 1630. (b) Lettres edifiantes et curieuses, ecrites des missions etrangeres, par quelques missionaires de la compagnie de Jesus. Recueil, 9. Paris, 1730. page 33. (c) Ib. pag. 50.

us that one of these Gods frequently made his appearance on the earth. (a) 'All the Indians agree, that God was incar-'nate many times; and most of them ascribe these incarnati-'ons to Vichnou the second God of their trinity. According 'to them, this God was never incarnate, but in quality of the 'Saviour and preserver of men.' In another place, the mis-sionaries attest the same fact. (b) 'The Indian books assure 'us, that their God Vichnou appeared several times on earth 'for the good of men, in different forms, and sometimes un-'der the figure of a man.' This God is also represented by them as their teacher and instructor. (c) 'The Votaries of 'Vichnou pretend, that their God illuminates the souls of his 'favourite adorers with a celestial light, and informs them of 'the various changes that have befallen them in the bodies 'they have animated.' (d) Elsewhere the same Vichnou is called God the preserver of all beings. We find the follow-ing remarkable passage, in an Indian book named Bartachas-tram. (e) 'At the end of Caliougam, a Braman called Vich-'nou shall be born in the city Shambelam. He shall under-'stand the divine writings, and all the sciences, without 'spending any more time to learn them, than is sufficient to 'pronounce one single word. Therefore, they shall give him 'the name of Sarva Baoumoudou (he who excellently under-'stands all things). This Braman Vichnou, by conversing 'with those of his own race, shall purge the earth of sinners, 'a thing impossible to any other, but himself: he shall make 'justice and truth reign in it, offer sacrifice, and subject the

(a) Ib. pag. 52. (b) Id. Recueil, 10. Paris, 1732. pag. 404. (c) Id. Recueil 13. Paris, 1718. pag. 110. (d) Ib. pag. 128. (e) Id. Recueil 21. Paris, 1734. pag. 54.

'universe to the Bramans. When he arrives at old-age, he 'shall retire into the desart to suffer penance. This is the or- 'der Vichnou shall establish among men. He shall confirm 'the Bramans in virtue and truth, and keep the four tribes 'within the bounds of their laws; and then we shall see the 'first age appear again. That supream King shall render sa- 'crifice so common among all the nations, that the very de- 'sarts shall not be deprived of it. The Bramans confirmed 'in goodness shall only employ themselves in the ceremonies 'of religion and sacrifices. Mortification shall flourish among 'them; all the other virtues shall march in the train of truth, 'and the light of the divine writings shall be diffused every 'where. The seasons shall succeed one another in an inva- 'riable order; and the rains, in their proper time, deluge 'the plains. Autumn in its turn shall furnish great plenty. 'Milk shall flow down in abundance to those who receive it: 'the earth, as in the first age, shall be inebriated with glad- 'ness and prosperity, and all people enjoy ineffable delights.'

The same doctrine is confirmed to us by Herbelot. (a) 'Bes- 'chen, says he, is the second of all beings, whom God crea- 'ted before the world, according to the doctrine of the In- 'dian Brachmans. He is that being whose name signifies, 'existing in all things, who preserves the world in its present 'state. He is the being who was several times incarnate. In 'his first incarnation, he assumed the body of a lion; in the 'second, he entered into that of a man; and in the tenth, 'which must be the last, he shall appear like a warriour, to 'destroy all religions contrary to that of the Brachmans. The

(a) Bibliotheque Orientale. Paris 1697. pag. 203.

'Chriſtians, and particularly the miſſionaries who have got 'ſome knowledge of the Indian religion, affirm that this Beſ-'chen is the ſecond perſon of the adorable trinity, and that 'the Brachmans aſcribe to him qualities in ſome meaſure ap-'plicable to our Saviour Jeſus Chriſt.' From all theſe accounts, it appears evident, that Wiſchtnu, Vyſtney, Vichnou, and Beſchen are all one and the ſame God manifeſted on different occaſions for the intereſts of mankind.

We come next to the Chaldeans. We have already ſeen, that Nebuchadnezzar King of Babylon, after he had ordered the three children to be thrown into the furnace, ſaid, that he ſaw a fourth man walking in the midſt of the flames, who had a form like that of the Son of God. It is true, ſome fathers and ſchoolmen, ignorant of ancient tradition both ſacred and profane, pretend, that Nebuchadnezzar ſaid ſo, becauſe he thought him ſome ſon of Jupiter: but by this ſubterfuge, they confirm the great principle we pretend to demonſtrate. The notion of a Son of God that was to deſcend upon earth, and that, in heaven itſelf, had a human form, flowed originally from the tradition of our Saviour's pre-exiſtent humanity, and ſuffering ſtate. For this reaſon, the ſame prophet Daniel calls our Saviour 'the deſire of all nations;' now, as they could not deſire what they had no notion of, they muſt have had ſome idea of him, ſince they deſired him. Men that read the Scriptures careleſly ſkip over ſuch energetical expreſſions as this, which contain more than numerous volumes.

The Perſians had alſo the ſame notion of a God-man, under the name of Mythras. He is repreſented in the hierogly-

phical, ſymbolical language with the head of a lion and the body of a man, having four wings, two of which mount towards heaven, and two deſcend towards the earth. The lion was the ſymbol of the Meſſiah in the Hebrew hieroglyphics, and therefore, Jacob, in bleſſing his ſons, ſays, (a) 'Judah,' whom all grant to be the Meſſiah, 'thou art he 'whom thy brethren ſhall praiſe, thy hand ſhall be upon the 'neck of thine enemies, thy father's children ſhall bow down 'before thee. Judah is a young lion, he ſtooped down, he 'couched as a lion, and as an old lion, who ſhall rouſe him 'up?' (b) 'The lion of the tribe of Judah,' is an expreſſion made uſe of in the Revelations, to denote the Meſſiah, whoſe invincible force will at laſt conquer all things. The wings of Mythras, by two of which he mounts to heaven, and by two of which he deſcends to the earth, may, in conformity to the other ſymbols, ſignify his double nature, human and divine.

In another ſymbol, a ſerpent twines about the body of Mythras, who is repreſented with keys in his hand ſtanding upon the globe of the earth. The brazen ſerpent elevated in the deſert was an Hebraic ſymbol of the Meſſiah, and this reptile was employed in all nations to repreſent both the true and falſe wiſdom, the good and evil principle. The Mythras ſtanding upon the globe of the earth with keys in his hand is another ſymbol, very like that of the ſacred oracles, (c) where it is ſaid, 'I am he that liveth and was dead, and behold I 'am alive for evermore, and I have the keys of hell and 'death, of heaven and ſalvation.'

(a) Gen. ch. xlix. 8. 9. 10. (b) Revel. ch. v. 5. (c) Revel. ch. i. 18.

There is another wonderful hieroglyphical ſtone, where we ſee the God Mythras repreſented with the Tyara, and all the other attributes of a high prieſt ſacrificing a bull. Over his head are ſeven ſtars, and by him all the inſtruments of ſacrifice. Some think that this hieroglyphic is altogether moral, and that it repreſents the ſacrifice of the animal man figured by an ox or a bull; and that this ſacrifice can only be made by the middle God, one of whoſe ſymbols in Scripture, 'is to have ſeven ſtars in his hand(a).' It is remarkable, that in all the hieroglyphical ſtones of Mythras, there are always two men placed upon each ſide of the God. The one has a torch in his hand that flames upwards, while the torch of the other flames downwards, to repreſent celeſtial love and impure luſt. In ſome of theſe ſtones and medals, it is not Mythras, but the goddeſs Mythra which ſacrifices the bull, and we have ſhown that Mythra is the ſame with Iſis, Urania, Minerva, &c. all different names to expreſs the third hypoſtaſis of the ſacred Triad.

In another hieroglyphical ſtone, Mythras as high prieſt is repreſented with two torches in his hand. Out of his mouth proceeds not a floating ribbon, but a ſort of ſword, or warlike inſtrument that reaches down to a flaming altar below it. This is another ſymbol, or attribute of the Meſſiah made uſe of in the holy Scriptures, (b) 'out of his mouth went a ſharp 'two-edged ſword.'

If we thus ſuppoſe a reſemblance betwixt the Mythraic or Perſian ſymbols, and the Hebraic or Chriſtian ones, we

(a) Revel. ch. i. 5. 16. and ch. iii. 1. Heb. ch. iv. 12. Iſaiah ch. xlix. 2.

(b) Revel. ch. i. 16. Ibid. ch. ii. 11.

find ſomething reaſonable in them, and ſomething worthy of the wiſdom of the Eaſt ſo much praiſed in Scripture: but when we apply them all duely to the material ſun, and its different operations and influences, we find little or no meaning in them at all; or a meaning that is low, pitiful and childiſh. Moreover, it is very odd the literal mythologiſts ſhould fancy, that the greateſt genius's and the learnedeſt nations among the ancients ſhould have been ſo trifling as to figure the viſible body of the ſun, ſo conſpicuous in itſelf, by dark, enigmatical ſymbols; to what purpoſe diſguiſe thus the common phenomena of nature, of the ſun's riſing and ſetting by ſuch myſterious riddles? the ſource of this miſtake came from their not knowing, that the ſun itſelf, and all the celeſtial bodys, in the hieroglyphic ſtyle, are but images of ſomething more ſpiritual; and thus, all the mentioned emblems would be ſymbols of other ſymbols, which is diametrically oppoſite to the firſt intention of the hieroglyphical language, and the ſpirit of the ancients who invented it.

The literal or material mythologiſts pretend in vain to demonſtrate, that the ancient Perſians adored the material ſun, moon and ſtars, becauſe Herodotus and Strabo ſay ſo. Theſe two authors were very bad judges of the true ſentiments of the Perſians, and of the ſublime ſenſe of their ſymbols. Yea, which is more, theſe two authors contradict themſelves in ſpeaking thus of the Perſians. They both ſay, as we have ſeen, 'that the ancient Perſians had neither ſtatues nor temples, nor altars, becauſe they looked upon it as a folly to have any ſuch edifices and images, and think it ridiculous to fancy, like the Greeks, that the Gods have a human ſhape.'

Now, if the ancient Perſians believed that all theſe exterior ſymbols, and repreſentations were uſeleſs in divine worſhip, becauſe the divinity was incorporeal, how can we ſuppoſe, that they adored the ſun, the planets and the fire, as the ultimate and ſupream objects of their worſhip? Is it not far more reaſonable to conclude, that in the beginning, theſe celeſtial bodys were only looked upon as images or ſymbols of the Deity, eſpecially, ſince Zoroaſter, the chief of the Perſian Magi, defines God in ſuch a ſublime manner, as we have ſeen. The material mythologiſts laid hold upon this falſe idea of Herodotus and Strabo, of Juſtin, Quintus Curtius and ſome other hiſtorians, that were no philoſophers, to favour the opinion of the fataliſtical doctors who maintain, that ſince the beginning of the world, God never manifeſted himſelf, nor was known, but to the members of the viſible church; and that he left all the reſt of mankind in a total ignorance of his exiſtence and attributes. Such a monſtrous idea of God is the high road to Atheiſm and incredulity, and tends more viſibly, than Paganiſm itſelf, to deſtroy all amiable ideas of the Godhead. Since we have ſhown, that the Chineſe had ſuch clear ideas of the Deity, and of the middle God, why may not the Perſians have had the ſame notions from the oral tradition of the Noevian patriarchs, or from the hieroglyphical ſymbols engraved by them, and tranſmitted from generation to generation?

We have already remarked, and we repeat it again, that nothing is more proper to confute this idea of the Phariſaical doctors, Predeſtinarian fataliſts, and Judaizing Chriſtians, than the encomiums made in the ſacred oracles of the wiſ-

dom of the Orientals, called in Scripture, the children of the Eaſt. Could the holy Spirit exalt ſo much the wiſdom of the Eaſtern nations, if they adored the creatures and introduced into their worſhip ſigns and ſymbols of the material ſun, of its operations and influences, as objects of adoration? all theſe inſipid ideas are tricks of prieſt-craft to perſwade men, that out of the viſible church, there are, and can be no lights, virtues, nor graces. It is hoped, that the learned world will ſoon open their eyes, and ſee that the material interpreters of the Pagan religion, have degraded it as much, as the literal commentators have obſcured the ſacred oracles, by adhering to the letter that kills.

From all this, we may ſafely conclude, that the ſymbols and hieroglyphics of the God Mythras were repreſentative of the Logos humanized, either as Lord and conqueror that ſubdues all to the Father's kingdom, or as the ſun of righteouſneſs that enlightens every man that comes into the world, or as ſovereign high Prieſt that immolates the animal man, in order to transform and divinize the ſoul; according to that fine expreſſion of the Pythagoreans, 'We muſt firſt ceaſe to 'be beaſts, and then become Gods.'

We proceed now to the Egyptians, and hope to find in their fables, hieroglyphics, and monuments, many veſtiges of the middle God humanized, or of the three ſtates of the Meſſiah.

Oſiris is repreſented as the Son of the ſupream God, to whom he gave the government of the worlds, long before the origin of Typhon or the evil principle. During the happy reign of Oſiris, all is ſaid to be full of peace, joy, righte-

ouſneſs and felicity, exempt from all moral and phyſical evil. In this ſtate, he is repreſented with all the ſymbols that denote his two natures human and divine. Sometimes with the head of a hawk, by which, as we have ſeen, the Egyptians denoted the omniſcience and activity of the divine nature; at other times, he is repreſented by the ſun, which, among the Hebrews, was always looked upon as an image, ſymbol, and repreſentation of the Logos humanized; who is therefore called the ſun of righteouſneſs, the light of the world, and even that of the new Jeruſalem, or heaven. Sometimes, he is repreſented as a ſerpent, out of whoſe mouth proceeds the Mundane egg, which ſignifys the creating power of the ſecond principle repreſented by the Hebrews as a brazen ſerpent. All this ſeems to regard the pre-exiſtent ſtate of the middle God.

During the reign of Oſiris, the Egyptian tradition ſays, That Typhon revolted againſt his empire, tore the body of the God in pieces, mangled his limbs, ſcattered them about the world, and filled the univerſe with rage and violence. The death of Oſiris was annually mourned in Egypt for many days, and afterwards great feſtivals were celebrated with joy for his reſurrection. At theſe anniverſary feaſts of the death of Oſiris, which were celebrated under different names in all nations, there was a myſterious box carried about in their proceſſions, which contained many different ſymbols. We cannot now explain them all, without falling into chimerical conjectures, becauſe we have loſt the true meaning of the hieroglyphical language; but among theſe ſymbols, there are three very remarkable. A young man, a ſerpent, and a fan for

cleanſing of wheat. The young man repreſented the great Oſiris whom they called the deliverer, the conductor, the God-guide, and the ſoul of the world. The ſerpent ſignifys life, and was in all nations the ſymbol of the middle God. The fan was a ſymbol to ſhow, that he will thoroughly purge his floor, gather the good wheat into his garner, ſeparate the true ſeed from the chaff. This ſame ſymbol is made uſe of in the ſacred oracles (a). The body of Oſiris is nature which was disfigured, ſhattered, and diſmembred by the evil principle. Thus Nature among the ancients, paſſes for the body of the Deity, his ſenſible picture or manifeſtation, as a picture is oft called the perſon it repreſents. The God Oſiris is alſo very oft repreſented with a croſs in his hand. (b) 'This ſacred 'ſymbol was common in all the Pagan religions, but eſpeci-'ally among the Egyptians. It was engraved upon all their 'monuments and obeliſks, we ſee it in the hands of Oſiris, 'Iſis and Orus, hung about the necks of the God Apis and 'Jupiter Ammon. It is found alſo upon the Thyrſus of 'Bacchus, about the neck of Veſtals, upon the ſacred veſſels, 'and the cymbals of the Corybantes. It was alſo a ſacred ſym-'bol among the Phenicians, and the Goddeſs of Syria is re-'preſented as holding it in her hand, or upon her ſhoulder. 'Among the Chineſe and American hieroglyphics, this ſign 'is a ſymbol of perfection, as alſo among the Tartars. Their 'Lama or high-prieſt wears this ſacred ſymbol, and his name Lama in the language of Tartary ſignifys a croſs.' Theſe ancient cuſtoms of nations ſeem to come from the primi-

(a) Math. ch. iii. 12. (b) See father Lafittau in his manners of the American ſavages. pag. 441. 442. &c.

tive tradition of the firſt men, that the croſs was to be the means of ſalvation to mankind, and of a felicity without end. Hence Socrates, Sozomen, Suidas and Ruffinus, who underſtood the hieroglyphical language, maintain, that the croſs was a ſymbol of immortality. All this ſhows, that the Egyptians as well as the Perſians, Indians, and Chineſe had ſome notions of the ſuffering ſtate of the middle God.

In fine, his triumphant ſtate is repreſented by Oſiris crowned, with a ſceptre in his hand, to ſhow his total victory and final conqueſt of the evil principle.

It is no wonder, that we find ſuch hints and veſtiges of the three manifeſtations of the middle God among the Egyptians. Mizraim their common father, who ſoon after the deluge peopled that country and called it by his name, was grand-child to Noah by Cham. He ſaw the holy patriarch his grand-father, converſed with him for many years, and ſo was neceſſarily inſtructed by him concerning all the great myſteries of religion. He might therefore have tranſmitted ſome knowledge of them by oral or written tradition, that is, by hieroglyphical characters, which was then the uſual way of writing or engraving upon ſtones and mettals.

All the fulſom raillerys therefore of the literal mythologiſts againſt the allegorical ſenſe of the Egyptian religion and hieroglyphics are groundleſs and inſipid. To maintain that the firſt Egyptians were adorers of ſerpents, crocodiles, cats, reptiles and inſects, becauſe theſe ſymbols abounded in their temples, is as ridiculous, as to maintain, that the Hebrews were idolaters, becauſe they bowed down before a brazen ſerpent in the deſert, or that the Chriſtians adore a

pigeon, becauſe the holy Spirit is repreſented in Scripture by this ſymbol. It is true, that in ſucceeding ages, when the true ſenſe of the hieroglyphical ſymbols was forgot, the vulgar Egyptians looked upon the animals made uſe of in their ſymbols, as ſacred, and having forgot the ſpirit, adhered to the outward ſign; and ſo fell into the groſſeſt idolatry and wildeſt ſuperſtition. This however cannot be true of the firſt Egyptians, ſince,as we have already ſaid, the holy Spirit commends them for their ſuperior wiſdom, which would have been ridiculous and impertinent, if this nation from the beginning had interpreted their ſymbols in the low, mean, abſurd, idolatrous ſenſe of the literal mythologiſts. If the modern French author, whom we have mentioned, had reflected ſeriouſly upon this paſſage of Scripture, and theſe elogiums made of the firſt Egyptians by the holy Spirit,he would never have invented his groundleſs ſcheme of the Egyptian mythology.

The author of Cyrus travels has ſhown, that the Phenicians or Tyrians had the ſame notions of a middle God, for beſides the ſupream God, whom they called Bel, which according to Selden, is one of the Hebrew names given to Jehovah, or the ſupream God, they had alſo the notion of a ſecond Deity humanized; whom they called Thamnuz, Adon, Adonis, which, according to Heſychius, (a) ſignifys Lord. The death of Adonis killed by a wild boar, is much the ſame with the murther of Oſiris ſlain by Typhon. Solemn days were inſtituted by the Phenicians to bewail the death of Adonis, and afterwards to ſing his praiſes, as riſen again. (b)

(a) See Seldenus de diis Syris cap. viii. de Thamnuz. (b) Lucian. de dea Syria. Macrob. ſaturnal. I. cap. xxi.

Lucian and Macrobius assure us, 'That all the people, clad 'in mourning, went in procession to a cavern, where the image 'of a young man was lying upon a bed of flowers and herbs. 'Nine days were spent in prayers, lamentations and fastings; 'after which the public sorrow was changed into universal 'gladness. Songs and joy succeeded to weeping, and the whole 'assembly sung sacred hymns in honour of Adonis risen 'from the dead, and restored to life.' Several primitive fathers mention the same rites, such as St. Jerom, (a) St. Cyril and Procopius. Yea, some of them, such as (b) Julius Firmicus pretend, that the fable of Adonis was a corruption of an old tradition concerning a suffering Messiah, and apply the Tyrian ceremonies to our mysteries. Is it any wonder, that such vestiges should be found among a people that descended immediately from Noah by Canaan his grand-son? it is true, this tradition was soon adulterated, mixed with idolatry, superstition, and even abominations; so that God, by the mouth of the prophet Ezekiel, (c) reproved the daughters of Israel and Judah, for adopting them. The Pharisaical doctors, literal mythologists, and predestinarian fatalists still confound the abuses, with the original sources, and the fabulous additions with the primitive traditions.

We come now to the mythology of the Greeks, which we join with that of the Romans, because the last borrowed all from the first. Both these nations had, from the remnants of ancient tradition oral, or hieroglyphical, the idea of a son of Jupiter, who was to descend from heaven, where he was

(a) St. Hieron. comment. III. in Ezek. viii. St. Cyril. lib. II. com. in Isaiam. Procop. comm. in Isaiam. (b) Jul. Firmicus de myster. pag. 151. (c) Ezek. ch. viii. 14.

for many ages before, the God-guide and the conductor of all the celestial Genii, who was to undergo great toils, labours, and sufferings here below, and at last restore all things to their primitive perfection, innocence and felicity. It is true, that the lively imagination of the Greeks, mixed these sacred truths with many indecent fictions, and mistook the different names of the only son of Jupiter for different Deities, heroes, or imaginary princes that reigned during the golden age and since that happy time: but through the vail of these fictions, errors and superstitions, we may still discover the same fund of doctrine, the same great principles of truth, and the same rays of Noevian tradition.

To show, that what I have to say on this subject, is not an effect of meer imagination, but founded upon the doctrine of the most celebrated fathers, I shall premise here a passage of St. Justin Martyr, which I lay down as an authentic text and warrant for all that I shall advance.

This learned father and holy Martyr, in writing to the Emperor Antoninus Pius and the senate, expressly teaches, that (a) 'all the fables made of, and all the wonders attributed to Mercury, Bacchus, Hercules, Perseus, Esculapius and Bellerophon, were only disguises of some ancient traditions concerning the Messiah.' Horace and Virgil say the same of Apollo, or the son of Jupiter who was to restore the world to its primitive innocence. We shall see also, that Mars was another name of the middle God humanized. Here then are three Gods, Apollo, Mars, and Mercury all sons of Jupiter, as also five demi-gods, Bacchus, Hercules, Perseus, Es-

(a) St. Justin. Martyr. Apol. secunda ad Anton. Pium pag. 67. 94 &c.

culapius and Bellerophon, which, as we ſhall ſhow, are only different names of the middle God, or Meſſiah; and their fables are only adulterations of what ancient tradition ſaid of his ſufferings and triumphs. This will appear more than a probable conjecture, from the following analyſis of the etymologies, fables and ſymbols of theſe eight Gods and heroes. We begin firſt with Apollo.

Apollo, according to Plutarch, was looked upon by all the Greeks, as the ſame with the ſun. He is repreſented with this ſymbol over his head, as alſo with a ſerpent by him, a crown of laurel, a lyre, a quiver, a bow, and a tripus. All theſe ſymbols and hieroglyphics are perfectly applicable to the middle God or Meſſiah who was called by the Hebrews, The Sun of Righteouſneſs, the Light of the world, the brazen Serpent, an immortal King crowned with glory, the Reſtorer of univerſal peace, joy and happineſs, the ſovereign wiſdom author of all propheſies. The quiver and the bow deſign his conqueſt over the evil principle called the ſerpent Python, and therefore, he was named Απολλυων, the killer or deſtroyer. It is added in the fable made of this God, and repreſented in marbles and mettals, that Pan taught him muſic. We have already ſhown, that Pan is an univerſal Numen, and the ſymbol of the paternal principle, who taught the Meſſiah the ſecret of re-eſtabliſhing one day univerſal harmony. He is ſaid to have been baniſhed from heaven, and to have lived for many years upon earth, as a ſhepherd, where he kept the flocks of Admetus or Adametus, which may be derived from the Hebrew word Adamah that ſignifys human nature; and ſo the flocks of Admetus

are the children of men. Thus, the Meſſiah is repreſented in Scripture, as a ſhepherd, and the juſt, elect, or choſen ſouls as his ſheep, and flock; during this exile, he is ſaid to fall in love with Daphne, which may be derived from DAPHEN Opprobrium, Infamia, Degradatio, Corruptio, and ſo ſignify degraded intelligences, of whom he is enamoured, and that he purſues by his love, while they fly from him. It is farther added, that he ſlew the ſatyr, or faun Mariſas or Marſyas, which may be derived from the Hebrew words MARI Rebellio, and SAS Tinea Blatta, Moth, Inſect, the rebellious inſect who diſputed with him in muſic, emblem of the evil principle who endeavoured to enchant men with falſe pleaſure. Horace ſeems to have had in view this ancient tradition of a divine perſon, that was to come down from heaven, when he ſays, (a) 'divine Apollo, to whom the great Jupiter has gi-'ven the function of expiating the ſins of the world, come 'at laſt, we beg of thee, ſurrounded with clouds. Alas! wars 'and ſlaughter have too long deſolated the earth.' Virgil had the ſame ideas of a divine Apollo, who was to come down from heaven, to reſtore the world to its primitive perfection and happineſs. (b) 'The laſt age ſung by the Cumean ſybil 'is come; the great revolution or re-eſtabliſhment is at hand. 'Juſtice is going to return upon the earth, and the happy 'reign of Saturn is to be reſtored. A divine child is to de-'ſcend from heaven. So ſoon as he is born, the Iron age will 'ceaſe, and the Golden age will be renewed over all the earth. 'Be favourable to him, divine Urania, that ſo thy Apollo 'may reign every where. Under his empire, all remains of

(a) Horat. ode 2 lib. I. (b) Virg. eclog. IV.

'vice ſhall be deſtroyed, and the earth be delivered from all 'fear and remorſes. He will partake of the divine life, ſee 'the heroes aſſociated with the Gods; and they ſhall ſee him 'governing the world in peace, by his father's virtue.----- 'Then the earth ſhall produce all things, of its own accord; 'all wars ſhall ceaſe, and every thing be reſtored to its primi- 'tive felicity. Beloved offspring of the Gods, great ſon of 'Jupiter, ſee how the earth, the ſeas, the heavens and the 'whole univerſe rejoice at thy coming.'

Mars is another name of the middle God humanized. Some derive it from the Hebrew word ARI a lion. Thus the Iſraelites called the Meſſiah the lion of the tribe of Judah. It may alſo, as we have ſaid, be derived from the Hebrew word Haritz which ſignifys the Powerful, or the Formidable. The fabuliſts ſay, that he was born of Juno, who was impregnated by the ſimple touch of a flower, without any human commerce. This ſeems to be a diſguiſe and adulteration of the ancient tradition, that a Virgin was to conceive and bring forth a ſon, by the power of the holy Spirit alone; for, as we have ſaid, all the female deities were ſymbols of the third hypoſtaſis. The poets ſay alſo, that he fell in love with the terreſtrial Venus, which we have ſhown to be the ſame with Pſyche that ſignifys, according to Apuleius, 'de- 'graded intelligences.' This Venus was raviſhed by Vulcan, and married to him. Now Vulcan, as we have proven, was not only the name of the ſecond hypoſtaſis, but alſo that of the rebellious Seraphim, and they were both called by the ſame name LUCIFER. Hence aroſe the confuſion of their different fables. The reſt of the fiction is altogether ridicu-

lous, and a pure imagination of the poets, I mean that of the iron net, which Vulcan made and caſt about Mars and Venus, while they were in bed together. It came, no doubt, from the miſunderſtanding of ſome myſtic ſymbols in the hieroglyphical language. We dare not add fable to fable, otherwiſe we might ſay, that the myſterious net was a ſymbol of the incarnation, to which the middle God ſubjected himſelf, to reſcue human nature from the evil principle. What is ſure is, that Mars was always repreſented with all ſort of warlike inſtruments, and called the God of War, as the Meſſiah was called by the Hebrews THE GOD OF HOSTS. We do not venture to give theſe conjectures for demonſtrations; all we pretend is, that by the principles laid down in the introduction, and the parallel made of the names, ſymbols and fables, others more ſkilled than we, may perhaps find a key to mythology more worthy of the wiſdom of the ancients, than that which degrades them to the loweſt ſtupidity, equally unworthy of the divine nature, and all ſentiments of common reaſon. For to be ſure, human reaſon was never ſo extinct in any rational beings, as to imagine, that the Deity was ſuſceptible of all the follys, vices, and immoralities which the letter indicates. This diſparaging idea of the Pagans is meer prieſtcraft, and impoſture. This middle God was adored by the ancient Gauls and Bretons, under the name of Eſus, long before they were conquered by the Romans. They repreſented him as a warlike God, and under his feet ſeveral monſters trodden down; as alſo with the ſymbol of the Meſſiah, or the lion deſtroying a monſtrous animal, which repreſents the evil principle. Such a fundamental maxim was it in all religions,

to expect a deliverer and a conqueror that was to destroy all moral and physical evil.

Mercury is another name of the middle God humanized. He is called Hermes or Interpreter in Greek, The Word, the universal Teacher of men, the Messenger of the Gods, and the son of the great Jupiter. He is represented with the Caduceus in his hand, which is two serpents that twist themselves about a rod, in order to destroy each other. They represent the combat of the good and evil principle. He is said to reconduct souls to hell, and rescue them from thence. Hence Horace, in speaking of him, says, 'Thou reconductest pure 'souls to joyful habitations. (a) Thou governest intelligences 'stript of matter with thy golden rod, thou art equally agree-'able to the superior and inferior deities.' The compound word REPONIS looks, as if the poet had in view the doctrine of pre-existence. In another ode, the same poet represents Mercury, as the great deliverer, (b) 'Son of Maia, haste, come 'down upon the earth, and return late to heaven, rejoice 'thy chosen people the Romans, and let not our vices chase 'thee away swifter than the wind, but triumph here below, 'and delight thyself to be called our father and our prince.' The poet applys all the ancient traditions of a God-man to the Roman nation, and its universal conquests, as the Jews did what was said of the Messiah, to their temporal glory and empire over all other nations. Mercury is said to be the God of merchants and robbers, which, as we have remarked, may come from a false etymology of the Hebrew word, or, as

(a) Horat. ode. IX. lib. i. Tu pias laetis animas reponis sedibus. &c. (b) Horat. ode II. lib. i. Serus in caelum redeas &c.

ſome think, from a higher ſource. The Hebrews very oft repreſent fallen angels by the titles of merchants and robbers. Thus, Lucifer is ſaid to have loſt himſelf by his negotiations and merchandizing, and the devil is called in Scripture the great robber, or uſurper of the divine rights. In this ſenſe, the Meſſiah may be called the God of robbers and merchants, as he that has an abſolute empire over rebellious Spirits. This middle God was alſo adored by the ancient Gauls and Bretons, long before they were conquered by the Romans. Theſe three Gods Apollo, Mars and Mercury were looked upon as ſupream, and therefore placed among the Dii Conſentes to deſign the divine nature of the middle God. The other five were called only demi-gods or heroes divinized, and ſo deſign more immediately the human nature of the ſecond hypoſtaſis of the Pagan triad.

HERCULES comes from a compoſition of the two Hebrew or Syriac words, HER, the hero, and KELI or Kuli Armatura, the armed hero, which is the name the Chineſe mythologiſts give to their TIENGIN or God-man. The Phenicians called their Hercules BEN-ALCUM, or BEN-ALCMEN; the invincible ſon. Hence came the fiction of the Greeks, that he was ſon of ALCUMENE or ALCMENE. Thus many of the Greek fables turn upon an equivocal interpretation of ſome Phenician, oriental or Egyptian words, which they did not underſtand. He is repreſented ſometimes as a little child, that in his cradle cruſhes to pieces a ſerpent, and bruiſes its head, which is the firſt prediction of the triumph of the Meſſiah mentioned in Scripture. When he comes to a perfect age, he is repreſented, as cloathed with the ſkin of

a lion, and a maſſy club in his hand, walking up and down the earth, to baniſh from it all monſters and crimes, giants and tyrants. His twelve labours, ſo much talked of, were in the ancient, primitive, hieroglyphical ſtyle, ſo many emblems of the conqueſts of the great Deliverer: for there never were ſuch real beaſts and animals, as the Hydra of Lerna, the fiery bull of Marathon, the wild boar of Erymanthus, the ravenous birds Stymphalides, the monſter Gorgon with three heads, nor the dog Cerberus that kept the gates of hell. If we knew the meaning of the original names, and the true ſenſe of theſe hieroglyphics, we would ſee that all theſe imaginary animals are only different figures, types and ſymbols of the evil principle; and of its different effects and operations. This ſeems clear from ſome other of the fabulous atchievments attributed to Hercules; ſuch as his deſcending into hell to reſcue Theſeus, Pyrithous and many other heroes therein detained; his ſlaying the dragon that kept the golden apples of the Heſperian gardens; and his killing the great robber Cacus, or the wicked one, ſon of Vulcan, or the rebellious ſpirit thrown down headlong from heaven. Theſe three laſt labours of Hercules are keys of all the reſt to intelligent minds, that have juſt ideas of the wiſdom of the ancients. What confirms theſe conjectures is, that he is repreſented in ſome medals, and precious ſtones, to be found yet in the cloſet of the Great Duke of Tuſcany, as a ſhepherd that carries away upon his ſhoulders lambs reſcued from the great robber, and from ravenous wolves. At other times, he is engraved with the morning ſtar over his head, or the riſing ſun, while Love takes from him his club, as become uſeleſs, with this inſcrip-

tion, to 'the invincible God.' All these sacred symbols were preserved from generation to generation, and transmitted from the earliest times after the deluge, to the Greeks, whose poets coined wild fables about them, that had no relation to their original sense, and applied all to imaginary heroes, and facts that never existed nor happened.

BACCHUS was another name of the middle God, or son of Jupiter humanized. He is represented in his infancy, as a divine child, sitting upon a celestial globe full of stars. He is called the God of Wine, and represented with a grape in his hand. This is also one of the symbols of the Messiah, for Jacob in his last prophecy, says, (a) 'He washed his garments 'in wine and his cloaths in the blood of grapes. He shall be 'red with wine.' In other places of Scripture, he is represented as drunk with the wine of indignation for the breach of eternal order. The prophet Isaiah asked, as if he saw our Saviour's coming, (b) 'Who is this that cometh from Edom, 'with dyed garments from Bosrah?' The Messiah answers, 'This is he that is glorious in his apparel, travelling in the 'greatness of his strength; I that speak in righteousness, migh-'ty to save.' The prophet then demands; 'Wherefore art 'thou red in thy apparel, and thy garments like him that trea-'deth the wine fat?' The Messiah answers, 'I have troden 'the wine-press alone, and of the people there was none with 'me, for I will tread them in mine anger, and trample them 'in my fury; my blood shall be sprinkled upon my garments, 'and I will stain all my raiment, for the day of vengeance 'is in mine heart, and the year of my redeemed is come.' St.

(a) Gen. xlix. 11. and 12. (b) Isaiah. ch. lxiii. 1. 2. 3. 4.

John,in the Revelations,continues the ſame allegory, for he ſays,that the Logos (a) 'treadeth the wine-preſs of the fierce-'neſs and wrath of Almighty God.' This ſtate of the Meſſiah, repreſented by the Noevian patriarchs, in the hieroglyphical ſtyle,was adulterated, miſunderſtood, and totally disfigured by the Pagans,who ſuppoſed this demi-god drunk with fury and furious with wine. Bacchus is alſo repreſented as triumphing over tygers and monſters, ſubjecting the whole world to his empire. The Thyrſus,which is a military inſtrument put in the hands of this God,has very oft a viſible croſs put upon it. The ſerpent and the lion are his ſymbols, as well as thoſe of Mythras, Apollo, and Oſiris. At other times,he is figured, as lying in a tomb with a Cornucopia in his hand, to ſhow, that his death and ſufferings, were a ſource of univerſal felicity to mankind. Bacchus was ſaid to be the ſon of Jupiter and Semele. Now Semele comes from the oriental word SEMELEH, which ſignifys the Image, or the reſemblance,and the Word is called in Scripture the perfect Image of the father. The Greeks, not underſtanding this etymology, feigned Semele to be a woman, and perſonified the word, according to their uſual cuſtom; Bacchus is the ſame with Oſiris, and in the feaſts of Oſiris he was repreſented as a child, and called BENSEMELE, the ſon or perfect image of the father. He was ſaid to have been ſhut up in the thigh or loins of Jupiter; which fable came from not underſtanding the meaning of the Hebrew phraſe that expreſſes the generative power, by going out of the thigh, or loins of a father. This expreſſion is frequent in Scripture. He was called

(a) Revel. ch. xix. 13. 15. &c.

Bacchus, from the word Bacchoth, Lamentari, Lachrymari, to ſhow his ſuffering ſtate. JAO from Jehovah the Being that is; HEVAN and EVOHE, the Author of Life; ELELEUS from ELOAH, God the Powerful; UES from UESCH the Sire; ATTES from ATTA ESCH, (a) which ſignifys Life comes from thee, Source of life. SABASIUS from JO SABOI, the Lord our help. Dionyſius from JO NISSI, or with a different accent, DIO NISSI, the GOD-GUIDE. Is it poſſible, that all this ſimilitude of names, ſymbols, and fables has no relation to ſomething more real and divine, than an imaginary hero?

Perſeus is another name of the middle God humanized, according to St. Juſtin Martyr, who ſays expreſly, that the fable of this demi-God is only a degradation and alteration of the ancient tradition concerning the Meſſiah miſunderſtood by the Greeks. The word Perſeus may be derived from the Hebrew PERESCH Eques, a horſeman or a warriour, and therefore in the ancient hieroglyphics, he was engraved as mounted upon Pegaſus, or a winged horſe. Thus, the ſacred humanity is oft repreſented in Scripture, as mounted upon a red or winged horſe. (b) He is ſaid to have been born of the virgin Danae by the deſcent of Jupiter in a golden ſhower. He is very oft painted as Mercury with wings at his feet, and we have already ſhown, that Mercury was one of the names of the middle God. He has alſo, for one of his attributes, the Falcon, which was, as we have ſeen, a ſymbol of the Deity. Mounted upon his winged horſe he combated and defeated

(a) Strabo. lib. x. Suidas upon the word Atys. Bochart Canaan. lib. i. cap. 17.
(b) Zachar. ch. i. 8.

the three Gorgons from GORGOS, the cruſhed, or Golgol broke upon the wheel, tormented, condemned to puniſhment, another emblem of the evil principle. It is ſaid that Minerva, or the third hypoſtaſis of the ſacred Triad, changed the hair of theſe three ſiſters into ſerpents, becauſe they had defiled her temple. The ſight of theſe monſters transformed men into ſtones, deprived them of reaſon, and made them become inſenſible to all the charms of true wiſdom. The laſt atchievement of Perſeus, was to deliver Andromeda from a ſea monſter ready to devour her. Andromeda comes from the Greek word Ανδρομέδη VIRIS IMPERANS, which is the ſame with Pſyche, and ſo ſignifys, as we have ſhown, fallen Intelligences, which the true Perſeus delivered from the evil principle, repreſented, very oft in Scripture, as Leviathan, or a ſea monſter.

The fable of Bellerophon, according to St. Juſtin, was another ſymbol of the Meſſiah. The name may be derived from the Hebrew words BELIL Pabulum and ROPHEN Sanans, the ſalutary food, the living bread, and this is one of the epithets given to the God-man in holy Scripture. Others derive the word from the Greek βελην φερων, the bringer of counſel, THE GREAT COUNSELLER; and thus the ſacred oracles call the Meſſiah. There is a great reſemblance betwixt the fable of Perſeus and Bellerophon. The laſt, like the firſt, is repreſented as mounting a winged horſe to combate the chimera, that was compoſed of the head of a lion, the body of a goat and the tail of a ſerpent; all ſymbols of the evil principle, whoſe head or origin was divine, but by his fall, he contracted a monſtrous ugly form, and became a compo-

ſition of impurity and falſhood figured by the goat and the ſerpent in the hieroglyphical language. All the reſt of his ſtory is fiction.

Eſculapius, according to the ſame St. Juſtin, was another type of the Meſſiah; or at leaſt, the fable of that demi-god was derived originally from an old tradition about a ſon of Jupiter, that was to become incarnate and come down upon earth, to cure human nature of all its diſeaſes and miſeries. Conform to this great idea, Julian the apoſtate, in juſtifying Paganiſm, ſays, that (a) 'Jupiter the firſt of all intelligibles ge-
'nerated out of himſelf Eſculapius, and manifeſted him here
'upon earth, by the generative life of the ſun, he coming
'down from heaven under a human form, firſt about Epi-
'daurus, and from thence extending his ſalutary virtue over
'the whole earth.' Eſculapius then had a double nature, one divine, that was generated from the ſubſtance of Jupiter the firſt of all intelligibles; and another human, that was generated by the prolific power of the ſun. The word Eſculapius may be derived from the two Hebrew words Eiſch and Caleph, the dog-man, and ſo is the ſame with Anubis, the faithful barker, or monitor. He is repreſented with a ſceptre in his hand, to ſhow his kingly power. This ſceptre is oft entwiſted with a ſerpent, the ſymbol of wiſdom. He is called the God of medicine, which is alſo a title of the Meſſiah, as phyſician of ſouls. The cock was ſacrificed to him, to ſhow all watchful Providence; for in the hieroglyphical ſtyle, the cock ſignified vigilance. It is then no wonder, if the great Socrates deſired when dying, that a cock might be ſacrificed to

(a) St. Cyrill. contra Julian. lib. vi. pag. 200.

Eſculapius, ſince he looked upon him as the middle God humanized, or the ſecond hypoſtaſis of the divine Triad.

Thus, in conformity to the great principle laid down by St. Juſtin Martyr, we have endeavoured to find out the reſemblances there are, betwixt the Greek fables, and the ancient tradition of the Meſſiah, handed down from age to age, tho' adulterated, disfigured, and obſcured by ſucceſſion of time. I ſay it once more. Is it poſſible, that all theſe ſimilitudes in the etymologys, ſymbols and fables of the Pagan mythology, and the Hebraic theology have no foundation, but pure hazard, or that the paritys we have found can be meer fictions forced and accommodated to our ſyſtem? This we leave to the criticiſm, examination, and ſevere cenſure of the learned, without daring to erect our conjectures into proofs.

CHAP. IV.

Of the three States of Human Nature degraded.

WE have endeavoured to demonſtrate in the firſt part of this work, that the original production of the Almighty could not be chaos, darkneſs, and confuſion; that Nature in its primitive ſtate was altogether repreſentative of the divine perfections, and therefore, entirely exempt from all moral and phyſical evil, ſin and ſuffering. We ſhall now ſhow, that this was the conſtant doctrine of all antiquity, both ſacred and profane. We begin with the legiſlator of the Jews. But before we attempt an explication of his divine coſmogony, we muſt premiſe the following remarks.

1. Several great men, both of the Greek and Latin Church, of the Roman and Proteſtant communion, think as the famous Sir Iſaac Newton, (a) That we have loſt ſome books wrote by the patriarchs, both before and after the deluge, concerning the creation, firſt origin and primitive hiſtory of the world; and that the book of Geneſis preſerved was rather a ſhort extract, than an exact copy of theſe original patriarchal records. It is certain, as Sir Iſaac remarks, that Scripture mentions, in different places, ſeveral books loſt, ſuch as 'the book of the generations of Adam; the book of the wars 'of God; The books of Enoch.' We do not venture to de-

(a) See Sir Iſaac Newton's obſervations upon Daniel. page. 4. 5.

cide ſuch an important queſtion, but leave it to the deciſion of the learned.

2. If there be any truth in this conjecture, we muſt not be ſurprized, if the tranſitions from one ſubject to another be more rapid in the extracts preſerved, than in the originals that are loſt, and if many particular circumſtances be omitted, that would have been very uſeful to illuſtrate ſeveral curious enquiries concerning the primitive creation and fall of angels and men, tho' they were not abſolutely neceſſary to regulate our faith. Theſe two great principles ſuppoſed, till they be more fully demonſtrated, we come now to the paraphraſe of the three firſt chapters of Geneſis.

The ſacred hiſtorian Moſes thus begins his divine coſmogony. 'In the beginning God created the heavens and 'the earth.' In the beginning, that is, from the beginning of time, when God, ſo to ſpeak, ſallied out of his ſtill eternity to think of finite beings, and to create ſubſtances anſwerable to his archetypal ideas. 'He made the heavens and 'the earth,' that is, an etherial fluid, and ſolid matter, an immenſe ocean of light and innumerable ſpheres that floated therein; or, as ſome primitive fathers very wiſely maintained, the intelligent and material world, the living images and the corporeal pictures: for, as Moſes ſays nothing of the creation of angels, the word heavens or SHEMIM may ſignify, not only the celeſtial ſpheres; but alſo the intellectual inhabitants of theſe etherial abodes. Whoſoever underſtands the genius of the Hebrew language knows, that it is very energetical and Laconic; and that it very oft expreſt a great deal in one word. Unleſs then we ſuppoſe, that Moſes contradicted this

great principle admitted by all divines, that the creation is a repreſentation of the divine perfections from without, we muſt grant, that the true ſenſe of this firſt verſe is, 'In the be-'ginning of time, God created a material world repleniſhed 'with intellectual inhabitants; innumerable ſpheres of viſible 'pictures and living images that were exempt from all moral 'and phyſical evil, ſin and ſuffering, and altogether repre-'ſentative of the divine perfections.'

Moſes, after having defined the primitive pure creation of Nature, in the firſt verſe of his divine coſmogony, paſſes ſuddenly in the ſecond, to deſcribe the ſtate of this inferior ſphere after the fall of angels, which produced diſorder and confuſion in the ſolar ſyſtem. 'And the earth,' ſays he, 'was without form and void, and darkneſs was upon the face 'of the deep.' All our miſtakes on this head come from a falſe tranſlation of the words, 'the earth was without form 'and void,' which ſhould be rendered thus; 'The earth 'became without form and void,' for the Hebrew word Eithe, which we tranſlate WAS, ſignifys equally BECAME. The Hebrew words TOHU and BOHU, which are tranſlated 'without form and void,' are made uſe of by the prophet (a) Jeremiah, to denote a country laid waſte, ruined, and ravaged by enemies. Thus, the meaning of the text muſt be, 'But 'the earth, or the primitive abode of rebellious ſpirits became 'by their revolt waſte, ruined, and deſolate, a chaos without 'form, void of light, and ſurrounded with darkneſs, becauſe

(a) Jerem. ch. iv. 13.

'all communication with the luminous centre was ſtopped 'and ſuſpended.'

In order to diſſipate the chaos and confuſion introduced into this part of the creation, 'The Spirit of God ſat brood-'ing upon the face of the waters,' that is, the JEHOVAH RUACH, or third hypoſtaſis of the Deity emitted his divine influences into the centre of the abyſs, or chaos, to reſtore life, light and order to the dead, dark, and diſordered maſs. The firſt day's work was the introduction of light into the ſphere of lapſed intelligences: The Logos acting from the higheſt heavens, the ſeat or abode of the ſacred humanity, tranſmitted light, and, by his all-vivifying Spirit, gave motion and life to the dark orb. Thus, he ſeparated 'the light from the 'darkneſs,' the ſuperior regions from the inferior, called in Scripture the Deep, or the Abyſs, where the rebellious chiefs were ſhut up in perfect obſcurity, and where all reprobate ſpirits are one day to be impriſoned. This infernal region is alſo called the pit, the bottomleſs pit, the Tophet, the lake prepared from the beginning of the world for the devil and his angels. We ſhall ſee after this, that all the rebellious ſpirits were not yet ſhut up therein; but that many of them were condemned to animate brutal forms, even in Paradiſe, after the diſſipation of the chaos.

The ſecond day the firmament was formed, or the atmoſphere of the air, by the action of the ethereal fluid, or luminous principle which was created the firſt day, before the production of the ſun or planets. This luminous fluid was the univerſal agent and primitive ſpring of nature, and has continued ever ſince to be ſo. It was, as we have ſeen in the firſt

Part, an image or repreſentation of the uncreated eſſence, as the ſolid and tranſparent bodys were in the primitive, original ſtate of the creation, emblems or ſhadows of created intelligences. This ethereal fluid directed by laws quite unknown to us, and perhaps very different from the little mechanical rules, obſerved here below, ſince a ſtate of degradation, ſeparated the liquids upon the earth, or under the firmament, from the liquids above the firmament, or atmoſphere. It is added, 'and God ſaid, let the waters under the heaven be 'gathered together into one place, and let the dry-land ap-'pear, and the gathering together of the waters called he 'ſeas.' Some think with great reaſon, that in the paradiſiacal earth, the ſeas did not overflow the moſt conſiderable part of the earth, as now, where there is but a ſmall part of dry-land in compariſon of the great ocean; and that then the ſeas, or gathering together of the waters were at the centre in the abyſs, under the dry-land, or ſhell of the earth. For this reaſon, the fountains of the deep are ſaid to be opened at the deluge, and St. John, in ſpeaking of the new heavens and the new earth reſtored to their paradiſiacal form after the reſurrection, ſays, 'That there was no ſea there.' (a)

Upon the third day was performed the ſeparation of the terraqueous ſolids, inſeparable monads, or ſeminal principles which had been mixed and confounded into one maſs, during the chaos. Thus were produced herbs, trees and all ſort of vegetables fructified and expanded by the circulation of the aqueous fluids, that inſinuated into their ſlender pipes and channels, by the action of the ethereal fluid, which,

(a) Revel. ch. xxi. v. 1.

as we have ſaid, is the ſource of life, light and motion to all ſolid bodys.

The fourth day's work was the formation of the ſun, moon, and planets. For by the CHUBBIM, tranſlated ſtars, are to be underſtood the wandering ones, and not the fixed aſtral bodys, which, being without the ſolar ſyſtem, had ſuffered no alteration by the fall of angels. To ſuppoſe, that Moſes meant by the Chubbim the fixed ſtars, and that they were made only to ſparkle to us in a dark night, is ſuppoſing him miſerably ignorant of the vaſt extent of nature, prepoſſeſſed with very low ideas of the creation, and thereby authorizing the fulſom railleries of the incredulous, who cry out with reaſon, that the holy Spirit could not be the author of the childiſh, unphiloſophical ſyſtem, which the ſchoolmen attribute to Moſes. All the Moſaical deſcription muſt then be explained of a new world formed in the ſolar ſyſtem, quite different from the primitive, original, uncorrupted, angelical creation, where, according to the expreſſion of Eccleſiaſticus, 'The works of God never ceaſe from their operations, none 'of them hindreth one another, nor ever diſobey his word.' It is added, 'let there be lights in the firmament of the heaven, 'to divide the day from the night; and let them be for ſigns 'and for ſeaſons, and for days and for years.' This verſe ſeems to indicate the revolutions of the planets, and their ſatellites in elliptical orbits about the ſun, and the obliquity of the plan of the ecliptic to that of the equator, which produced upon the terraqueous globe, the alternate returns of day and night, of times and ſeaſons, months and years. All theſe variations, however, are to diſappear one day after the

general re-eſtabliſhment of all things, as we ſhall ſhow elſewhere. Moſes, after having mentioned the function of the Chubbim, or planets, proceeds to deſcribe the creation of the ſun and moon, the two moſt conſpicuous luminarys of this terraqueous abode. 'And God made two great lights, 'the greater light to rule the day, and the leſſer light to rule 'the night.' Hence ſome conclude with reaſon, that in the paradiſiacal earth, the light of the ſun and moon were far greater than they are now. The prophet Iſaiah ſeems to approve this opinion, when he ſays, that in the paradiſiacal earth reſtored and renewed at the ſecond coming, (a) 'The 'light of the ſun ſhall be ſeven times greater than now it is; 'and, that the light of the moon ſhall be as the light of the 'ſun now is.' This opinion ſeems alſo evident from the Moſaical context. Could the moon be ſaid to light the earth in a paradiſiacal ſtate, if its rays had then been ſo languid and dim, as they now are; and if during the two thirds of its courſe, they did not as now act at all upon the one half of the hemiſphere, and were ſometimes ſcarce able to penetrate the clouds and thick atmoſphere? Thus, God would have created a nocturnal lamp or light, that did not anſwer his end. Moreover, St. John ſays, in the deſcription he gives of the earth renewed and reſtored to its paradiſiacal form, 'that their will 'be no night nor darkneſs there, ſuch as now;' and therefore there was none in its primitive ſtate, according to the teſtimony of the forecited prophet, who ſays, that the light of the moon ſhall be then as great as that of the ſun now is.

The fifth day's work was the production of animals in the

(a) Iſaiah ch. xxx. v. 26.

waters and in the air, which are both called MIM in Hebrew, and which ſhould be tranſlated liquids. Since it is ſaid, that the waters contained the ſeminal molds of both fiſhes and fowls, of reptiles and volatiles, and of all moving animals that have living ſouls. Now we know by philoſophical obſervation and experiments, that the air, as well as the waters, contain theſe primitive ſeeds, and therefore Moſes calls both MIM or liquids, becauſe they are really ſuch. During this day, the univerſal agent of nature, the ethereal fluid, directed by the uncontroulable laws of a divine mechaniſm, gathered together and ranged into different claſſes the ſeminal principles, and elementary ſeeds of birds, fiſhes, and beaſts by its different action upon the homogeneous atoms, or monads of all the animal kind, which had been diſperſed, mixed, and diſſipated by the chaos, ſo that their congenial liquors could not circulate, flow into, nor expand them.

The ſixth day's work was the creation of man, into whom God breathed immediately a principle of IMMORTAL LIVES, one for the life of the ſoul, another for that of the body. The chief of this ſpecies contained in his loins, as well as all other animals, the ſeeds or moulds of all his poſterity. It is added, that God ſaid, 'Let us make man in our 'own image, after our own likeneſs.' Myſterious truth, little underſtood by the ſcholaſtic divines, theſe Chriſtian mythologiſts, who have degraded, miſunderſtood, and diſfigured ſacred tradition, near as much as the Pagan fabuliſts! This ſimilitude to God denotes, not only that his ſoul was made a living image of the pure incorporeal eſſence by its intellectual faculty of ACTIVITY, INTELLIGENCE, and LOVE; but

even, that his corporeal eſſence, or paradiſiacal vehicle was formed after the likeneſs of the ſacred humanity of the Logos, which divine humanity was, as we have ſeen, created from the beginning, and is the 'firſt-born of all creatures.' It is added, 'ſo God created man in his own image, in the 'image of God created he him, male and female created he 'them.' The woman was not yet made, and therefore it is firſt ſaid, 'that God created man' in the ſingular, 'in the 'image of God created he him,' ſtill in the ſingular to ſhow, that God created at firſt only one individual, but the plural is made uſe of in the next phraſe of the ſame verſe, to ſhow, that this one individual contained in himſelf originally the two ſexes, or both the principles of fecundity. From this ancient tradition miſunderſtood, came the wild, ridiculous fable of the Greeks, that man was at firſt an hermaphrodite, in the groſs ſenſe repreſented by their ſtatues. Thus, the Pagan mythologiſts underſtood all in a low, beaſtial, brutal manner; and this made the Chriſtian mythologiſts reject the ancient tradition as a fable. Some modern Chriſtian fabuliſts conclude from this text, that Adam engendred in Paradiſe, long before the creation of the woman, all the inhabitants of the planets, and a numberleſs multitude of men, that were not the ſons of Eve. All this, tho' poſſible, yet appears chimerical, and has no foundation in Scripture, in antiquity, nor in philoſophy. We muſt guard againſt all theſe fictions, both Pagan and Jewiſh, ancient and modern; and admit of no traditions, but what are conform to Scripture, the great plan of Providence, and the analogy of faith; and therefore we have rejected all other pretended traditions, but theſe of the ſacred

ſexenary already mentioned, and to be explained in the following ſheets. Moſes at laſt thus finiſhes his firſt chapter, 'And God ſaw every thing that he had made, and behold it 'was very good.' There was therefore nothing in the firſt production of the paradiſiacal world, that was bad, neither moral nor phyſical evil, neither ſin nor ſuffering.

Theſe are the ſix days works, the generation of the heavens and the earth, or the formation of the ſolar ſyſtem, after the chaos and confuſion introduced into material nature by the fall of angels. It is very remarkable, that when the Legiſlator of the Jews ſpeaks of the firſt original production of angelical nature, as it came pure from the hands of God, he expreſſes it by one ſentence, 'In the beginning God 'created the heavens and the earth,' to ſhow that this firſt creation was an inſtantaneous effect of his Almighty Power; but when Moſes deſcribes the formation of the 'Paradiſia-'cal world' in the ſolar ſyſtem after the chaos, he divides it into days and intervals, to ſignify that it was not an immediate momentary effect of the firſt cauſe, but produced by a ſucceſſive co-operation of ſecond cauſes and natural powers that act by gradation. When God ſallied out of his ſtill eternity to think of, and produce finite, he formed the idea of the archetypal world, or of all the different manners by which he could repreſent himſelf from without. Then he willed the exiſtence of beings anſwerable to theſe ideas, and by one unſucceſſive ſimultaneous act, innumerable worlds of material pictures, and intelligent images were produced: for when God acts alone, independent of ſecond cauſes, all ſucceſſion ſeems incompatible with the high and juſt ideas we ſhould

have of his omnipotence. If we conſider this great principle, and combine it with another already demonſtrated, viz. that the productions of a God, whoſe eſſence is life, light and love, and who can have no other deſign in creating, but to repreſent himſelf from without, as he is from within, can not be darkneſs, confuſion, and chaos; the reunion, I ſay, of theſe two great principles ſeems to form a demonſtration, that there muſt be an eſſential difference betwixt the primitive, original, uncorrupted, angelical creation, mentioned in the firſt verſe of the firſt chapter of Geneſis, and the paradiſiacal world deſcribed in the following verſes of the ſame chapter.

In the ſecond chapter, Moſes ſays, that upon the ſeventh day God reſted from all the works that he had made. This muſt not be underſtood, as if God, whoſe infinite activity does not diſturb his eternal repoſe, totally ſuſpended all fecundity from without, and remained for ever in a barren inaction, inconſiſtent with the free deſigns of his infinite love. His unbounded power may diſplay itſelf for ever and ever, in creating, and multiplying new worlds without end, as we have ſaid in the firſt Part. What the divine Law-giver of the Jews means by this repoſe in God, is, that the paradiſiacal world was intirely finiſhed, fitted up for the habitation of men, and proportioned to the nature and uſe of a new ſpecies of beings, that were to paſs thro' a ſtate of probation, be elevated by degrees to a higher felicity, and fill at laſt the places of the fallen angels.

In order to have ſome idea of this paradiſiacal earth, we muſt conſult the doctrine of the prophets and apoſtles, and explain Scripture by Scripture. The ſacred oracles always repre-

ſent to us the ſtate of the earth, after our Saviour's ſecond coming, as a renovation, a re-eſtabliſhment, and a reparation. Now things are ſaid to be renewed, repaired, and re-eſtabliſhed, only in ſo far, as they are reſtored to a firſt ſtate of perfection, which they had loſt. Hence the prophet Iſaiah ſays, that (a) 'at the laſt day, the earth ſhall reel to and fro 'like a drunkard, be removed like a cottage, fall and not riſe 'again; and that (b) God will then create new heavens and 'a new earth, and the former ſhall not be remembred, nor 'called into mind.' St. Peter continues the ſame doctrine, (c) 'The day of the Lord will come, in which the heavens ſhall 'paſs away with a great noiſe, and the elements ſhall melt 'with fervent heat, nevertheleſs, according to his promiſe, we 'look for new heavens and a new earth, wherein righteouſneſs dwells.' The Evangeliſt St. John ſumms up all the doctrine of the Old and New Teſtament in theſe words, (d) 'I ſaw a new heaven and a new earth, for the firſt heaven 'and the firſt earth were paſſed away; I John ſaw the Holy 'City, the New Jeruſalem, coming down from God out of 'heaven, having the glory of God, and her light was like unto a ſtone moſt precious, clear as cryſtal.' Then he deſcribes this New Jeruſalem, as all luminous and tranſparent, 'becauſe the glory of God enlightned it, and there was no 'night there.'

The ſchoolmen, not underſtanding the Scriptures, ſpeak of the paradiſiacal world, as a ſtate little different from the preſent, and never ſo much as hint that it was before the fall,

(a) Iſaiah. ch. xxiv. 20. (b) Id. ch. lxv. 17. (c) II Peter ch. iii. 10. (d) Revel. xxi. 1. 2. 10. 11. 23. 25.

ſuch as it will be after the reſurrection. For this reaſon, they rack their brains to find out the place where Paradiſe was ſituated. Some have placed it in the third heavens, others in the moon; others in the middle regions of the air above the earth; others under the earth; others upon the globe of the earth; Some in the North, in that place of Tartary where the Caſpian ſea now flows; ſome in the South, where is the land of fire; ſome in the Eaſt, on the borders of the Ganges; or in the iſle of Ceylan, or in China; ſome in Africa, under the Equinoctial Line; others in Europe; the moſt part in Aſia, tho' they do not know where, in America, Meſopotamia, Aſſyria, Babylonia, Arabia, Perſia, or in Paleſtine. All ridiculous fictions and wild conjectures, which ſhow, that the Chriſtians have quite forgot their religion, as the Jews, and degraded the ancient tradition, as the Pagans! Theſe odd figments, diſputes, and uncertainties, have given occaſion to the incredulous to look upon the Moſaic deſcription of Paradiſe as a fiction, like that of the Heſperian garden. Could men of common ſenſe, that reflected upon the curſe that happened to the earth ſince the fall, which changed its form, and upon the deluge, which opened the fountains of the deep, the cataracts of heaven, and ſhook the pillars of the earth to their very foundations, imagine to find out the ſeat of Paradiſe in any ſpot of our disfigured, altered and degraded globe? had they conſidered the doctrine of the prophets and the apoſtles, which ſtill repreſent the earth after the reſurrection, as a reſtoration, a renovation, and a re-eſtabliſhment of all things to their primitive form, would they not have ſeen that during the ſtate of innocence, the whole earth was a Paradiſe, exempt from all

moral and phyſical evil, tho' far inferior to the primitive, original, uncorrupted creation before the fall of angels?

We do not however deny, that in a primitive ſtate, there was one particular place upon earth more beautiful than the reſt, called the garden of delights, or the garden of Eden, ſince Moſes ſays in this ſecond chapter, 'And the Lord planted a garden Eaſt-ward in Eden, and there he put the man whom he had formed.' This was the ſeat and the proper abode of the protoplaſt, of the head and chief of the human race. Some think, that this place was a high mountain far exalted above all the other hills, or eminences of our terreſtrial globe. Their conjecture is founded upon this, that in the deſcription which ſacred writ gives us of the earth renewed, and reſtored to its primitive paradiſiacal form, there is ſtill a particular place mentioned as the immediate ſeat and reſidence of the Meſſiah, which is called (a) 'The Holy Mountain, the mountain of the Lord, the mountain of his holineſs and the joy of the whole earth. As alſo, the mountain of Zion comely for its ſituation, and the perfection of beauty.' The prophet Iſaiah calls it 'The mountain of the Lord's houſe, which in the laſt days ſhall be eſtabliſhed upon the top of the mountains, and exalted above all the hills; and into which all nations ſhall flow.'

To return to the Moſaic narration, this divine coſmographer adds, 'That God made every tree to grow there that is pleaſant to the ſight, and good for food,' eſpecially the tree of life and the tree of knowledge, and that from this place went forth a river, to water the garden, and then divided itſelf into

(a) Pſalm. xlxviii. 1. 2. Ibid. pſalm. l. 2.

four branches or rivers. What a ſtrange pother have not the critics made, to find out the known names of theſe four rivers called in Hebrew PHISON, GEHON, HIDDEKEL, and PHERAD, which, according to the genius of the Hebrew language, ſeem all metaphorical names, expreſſive of the natural qualities and propertys of theſe paradiſiacal rivers! One of the ableſt and (a) moſt learned critics of the age imagines, that theſe four rivers are the Phaſis, the Araxis, the Tygris, and the Euphrates, and conſequently that Paradiſe or Eden was placed in Colchis, now Mingrelia, near the mountains of Turcomania, and that this was what gave riſe to the fable of the Golden fleece. Whatever truth there be in this conjecture, it is certain, that by the alterations which happened to the earth degraded ſince the fall, and diſſolved by the deluge, there was, and could be no reſemblance betwixt this climate, that country, and theſe rivers as they now are, and what they were in a paradiſiacal ſtate. As the Moſaical narration is rapid and ſhort, the beſt way to form an idea of Paradiſe, is to adhere to this great principle already mentioned, that Eden was much the ſame before the fall, as it will be after the reſurrection; and therefore to obſerve the deſcription which the prophets and apoſtles give us of the river that will run through it. St. John gives us this pompous deſcription of that river, (b) 'And he ſhewed me a pure river of water of life, clear 'as cryſtal, proceeding out of the throne of God, and of 'the Lamb. In the midſt of the ſtreet, and upon each ſide 'of the river was the tree of life, which bore twelve manner

(a) Father Calmet a Benedictin in his commentary upon this text. (b) Revel. chap. xxii. 1. 2. 3.

'of fruits, and yielded her fruit every month; and the leaves 'of the tree were for the healing of the nations.' This river then in paradiſe, tho' a real river, yet was altogether myſterious, emblematical and repreſentative of ſpiritual virtues, as all the reſt of the creation, and endued with qualities ſuitable to a paradiſiacal ſtate.

After that man was placed in this garden of delights to dreſs it, 'The Lord commanded him ſaying, Of every tree of 'the garden, thou mayeſt freely eat, but of the tree of the 'knowledge of good and evil, thou ſhalt not eat; for in the 'day thou eateſt thereof, thou ſhalt ſurely die.' Wherefore, if man had not eaten of the forbidden fruit, he would not have died. He was to have lived immortal in Paradiſe, and to have paſſed a time of probation in a ſtate of delights, till, being confirmed in the habits of pure love, he was elevated to the ſupream felicity of his nature, the immediate viſion of the divine eſſence. Till then he enjoyed only the acceſſory happineſs which conſiſted in the knowledge and enjoyment of pure uncorrupted nature, of the beauties of the material pictures, and the ſociety of the living images. During this paradiſiacal ſtate, the ſacred humanity of the Logos came down very oft into the garden, and converſed with him 'face to face, as a 'man with his friend.'

As God never acts by arbitrary wills, that have no foundation in eternal reaſon; as he gives no poſitive laws, purely and only to try the obedience of the creature; as theſe poſitive commands are always means, or helps to procure the obeyer's felicity, and no ways ſimple precepts to ſhow the creatures dependance upon and ſubmiſſion to a deſpotic Le-

giſlator; it may be aſked, why God planted the forbidden tree in Eden, if it was noxious; and if it was not ſo, why he forbid the uſe of it. As Moſes ſays nothing on this head to ſatisfy the curioſity of men, it ſeems bold to enquire into what God has not thought fit to reveal: but becauſe the incredulous laugh at the ſtory of the forbidden fruit, we thought that it was fit to hazard ſome conjectures upon this important ſubject, which, tho' they do not amount to proofs, yet they are probable conjectures.

In the firſt chapter of Geneſis, God, upon the immediate creation of man, gave him an unlimited permiſſion to eat of all the herbs and fruits of the earth; for God then ſaid, 'Be-'hold, I have given you every herb bearing ſeed, which is up-'on the face of all the earth, and every tree in which there is 'fruit yielding ſeed, to you it ſhall be for meat.' Here there is no excluſion, nor exception made of any tree, not even of the tree of Knowledge, nor of the trees in the garden of Eden, which, tho' not yet planted in that particular ſpot, yet were then exiſtent, unleſs we ſuppoſe a new creation after the ſix days works. Upon the firſt creation of man, then, the tree of knowledge was not yet forbidden. This is another great Moſaic principle, which the ſchoolmen have no idea of. After this, the fruit of this tree was prohibited, becauſe the uſe of it became dangerous, for, as we have ſaid, God never impoſes any arbitrary laws, which have no reaſon, nor foundation in the nature of things. In order to diſcover the reaſon of this prohibition, we muſt recal an ancient tradition among the Jews preſerved to us by Joſephus the hiſtorian,(a)

(a) Joſeph. antiq. lib. i. cap. 2.

'That this tree opened the intellectual faculties, and 'heightned its natural vigour.' This is a precious monument of antiquity, which ought never to be forgot. Moſes confirms this idea in the third chapter, when he ſays, that the tree 'was good for food, agreeable to the taſte, pleaſant to the eyes, 'and deſirable to make men wiſe.' It was a real tree and a real fruit, but a paradiſiacal one, which had in it a real virtue, to exalt our natural powers, quicken our imagination, and invigorate our conception. As in this mortal, degraded, degenerate, enfeebled ſtate of nature, generous wines, and ſpiritous liquors contribute very oft, not only to renew and reinforce our exhauſted ſpirits, but alſo to heighten imagination, brighten fancy, and poetical enthuſiaſm; ſo this paradiſiacal fruit was proper to exalt the intellectual faculties, give them a more lively conception, wind up the imagination to the higheſt pitch, and thereby ſharpen man's curioſity and natural deſire of knowledge. Now, as the eſſential duty of man in a paradiſiacal ſtate was to love God, which is the eternal law; to live continually in the divine preſence, and to aſpire conſtantly to the immediate viſion of the pure divinity, not yet allowed him, every thing that employed, and abſorbed too much his intellectual powers in the contemplation and love of the creatures, was highly dangerous. It ſeems then, that man by the frequent uſe of this tree had already too much exalted his reliſh of, and union with material objects. This deſire of enjoying the pleaſures, and knowing the wonders of the paradiſiacal world, had too much engroſſed his faculties, and thereby ſuſpended in him the lively exerciſe of faith, hope and charity. To prevent his total defection, God

out of mercy forbid him the uſe of this fruit. That man's ſuperior faculties were thus declining already, before he conſummated his firſt diſobedience, ſeems clear from the following context, for it is added, 'And the Lord God ſaid, It is not 'good that man ſhould be alone;' therefore there was in him ſome beginning of declenſion or defect which was not upon his firſt creation; for it is ſaid, that God, after having finiſhed the ſix days works, pronounced that 'all that he had 'made was good, yea ſuperlatively good,' he here ſays, that 'it was no longer good that man ſhould be alone;' there is then, in the rapid Moſaic narration, a manifeſt interval betwixt theſe two times. God's deſign in placing man thus in Paradiſe alone, was to confirm him in the fixed habits of pure love, 'ere he procreated any beings of his kind, that ſo they might be born and come into exiſtence, with ſtrong habits of good; but man beginning already to decline from the laws of eternal order, God, to hinder him from a further declenſion, not only forbid him the uſe of a dangerous fruit; but gave him a help meet for him.

This was the ſecond remedy deſigned to hinder man from a total defection. God divided the two ſexes, and made the woman of man's eſſence. The Chaldean paraphraſt, according to Maimonides and Grotius, renders the Hebrew word ZELA tranſlated a rib, by a Part. The Septuagint does the ſame in other places of Scripture. (a) All this is perfectly conform to what was ſaid above, that man was at firſt created 'male and female,' with the principles of the two ſexes in

(a) The Septuagint tranſlate the Hebrew word Zela by the word Μερος. Exod. xxxiv. 26. and ch. xxxvi. 27.

him. Here ZELA ſignifys the Oviary, where the animal molds or ſeeds are nouriſhed and impregnated, till they come to life. It ſeems then by the Moſaic narration, Adam lived ſome very conſiderable time in Paradiſe before the creation of the woman; viz. from the time God ſaid, 'that all he had 'made was very good,' till the time that he ſaid, 'It is no 'longer good for man to be alone.' Then he created the woman as a help meet for him; ſhe was to be a kind of viſible Deity and monitor, to awaken his ſuperior faculties, remind him of his duty, hinder him from being too much immerſed in the contemplation and love of the beauties of nature, and thereby relaxing his ſuperior facultys in the exerciſe of faith, hope, and charity.

It is evident by the Moſaical narration, that our firſt parents were endowed in Paradiſe with a divine fecundity altogether conform to the innocence and purity of their paradiſiacal ſtate; for man immediately upon his creation was ordered to 'be fruitful and multiply,and repleniſh the earth;' and tho' we do not ſay with ſome, that he exerted this fecundity before the production of the woman, yet there is nothing in the ſacred text that obliges us to believe, that he never did ſo till after the fall. Is it probable, that our firſt parents deferred to obey the firſt great commandment, till they were able to produce nothing,but an impious, corrupt, curſt and perfidious race? it is therefore next to a demonſtration, that in this happy ſtate, they procreated all the human race that fell afterwards with them, and that were condemned ſince to paſs thro' a ſtate of ſufferings and expiation. This is ſo much the more plauſible, not to ſay evident, that we have

demonſtrated elſewhere, that under the government of an infinitely good, wiſe, and juſt being, no creature can be ſubjected to puniſhment, but what has demerited, and therefore muſt have exiſted. We ſhall ſhow very ſoon, that all antiquity, both ſacred and profane, is full of this great idea; and that it was a conſtant univerſal opinion of all nations, times and religions, that Adam and Eve procreated all the human race, during a ſtate of innocence. We cannot now imagine, nor comprehend the nature of this divine fecundity in our unfallen firſt parents; but ſure it was conform to the perfection of their exalted, uncorrupted nature. Supernatural charity was the ſource, meaſure, and rule of their chaſt affection and pure embraces. They procreated in this immortal ſtate from a holy deſire of producing numberleſs living images of the Deity, capable to know and love him.

The Scripture ſays nothing of the time that our firſt parents remained thus in Paradiſe, and therefore, it was bold, not to ſay impertinent, and even impudent in the ſchoolmen, to imagine, that Adam and Eve lived in this happy ſtate only an hour, a day, a month, or a year. All theſe old wives fables throw a vail upon the whole conduct of Providence, render original ſin inexplicable, and pave the way to incredulity.

It is true, that in the rapid narration of the fall, Moſes ſays nothing expreſly of this great, ancient, and luminous doctrine of our co-exiſtence with, and procreation from our firſt parents, during a paradiſiacal ſtate; but this doctrine is inſinuated, inculcated, and evidently ſuppoſed in many places

of Scripture, and more particularly in the ſix following paſſages.

1. The holy oracles always repreſent Paradiſe as our native country, and our preſent life as an exile. Now can we be ſaid to have been baniſhed from a place, in which we never were? This argument alone would ſuffice to convince us of pre-exiſtence, if the prejudices of infancy inſpired by the ſchoolmen, had not accuſtomed us to look upon theſe expreſſions as metaphorical, and to believe, contrary to Scripture and reaſon, that we were exiled from a happy ſtate, only for the fault and perſonal diſobedience of our firſt parents. Atrocious maxim that ſullies all the conduct of Providence, and that ſhocks the underſtandings of the moſt intelligent children of all nations! The anſwers ordinarily made to them, throw into their tender minds, the ſeeds of a laſting incredulity, and of this I could give many fatal examples, if this were the proper place for it. I ſhall content myſelf to mention one. A great prince of a neighbouring nation equally admired for his ſuperior genius, univerſal learning, and ſurprizing talents in political and military affairs, but who lived and died in the moſt obſtinate incredulity, being one day aſked, after a long, ſerious, and familiar converſation with a friend, what had inſpired him with ſuch invincible prejudices againſt revealed religion; he anſwered, that he had imbibed them early, yea, from his childhood, when he learned his catechiſm. He ſaid, that his preceptor having entertained him a long time with the ſtory of the forbidden fruit, and the imputation of Adam's ſin to all his poſterity, he aſked, how a juſt and good God could condemn all the human race for the fault of

one man, to whoſe crime they had never co-operated, and whoſe perſon they had never ſeen. The tutor embaraſſed, made him the common, childiſh anſwers of the ſchoolmen. Theſe inſipid replys augmenting, rather than diminiſhing the difficulties, 'my tender brain,' continued the prince, 'was 'ſtruck with horror upon every new repetition of that inſipid 'ſtuff; as I grew up, this ſacred horror changed by degrees 'into a ſhrewd ſuſpicion, and turned at laſt into a total con-'tempt of a religion, that was founded upon ſuch a blaſphe-'mous tenet.' The ſame prince added, that puſhed by his general curioſity for ſciences of all kinds, he had looked into the ſcholaſtic theology, and that he had never found any books ſo proper to nouriſh in him Deiſm and incredulity, as the accounts they give of religion. I defy any man to read our vulgar catechiſms, on this point, with a ſprightly ſmart ſchool-boy, and hint to him its abſurdity, without the child's being ſtruck with the ſame impreſſions, as the great prince mentioned.

2. To return to Scripture. The wiſe man ſays, in ſpeaking of the eternal Logos, and his pre-exiſtent humanity, (a) 'The 'Lord poſſeſſed me from the beginning of his ways, before 'his works of old; I was ſet up from everlaſting, from the 'beginning or ever the earth was.' All this can be ſaid only of the eternal Logos. But what follows, may be applied to the pre-exiſtent humanity of the Meſſiah, 'when he prepa-'red the heavens I was there, when he encircled the face of 'the deep, when he eſtabliſhed the clouds above, when he 'appointed the foundations of the earth, then I was by him, 'as one brought up with him, and I was daily his delight, re-

(a) Proverbs ch. viii. 22. to 33.

'joicing always before him; rejoicing in the habitable parts of 'the earth, and my delights were with the sons of men.' It is visible, that Solomon speaks here of a time soon after the creation of the world, when the Logos, or God-man, rejoiced in the habitable parts of the earth, and when his delights were with the sons of men, and therefore, of a time when the earth was inhabited only by a pure, innocent and uncorrupted race. Can this be said after the fall, when the earth was cursed, and all the thoughts of man's heart were become evil, and evil continually? It is only a profound ignorance of the ancient, primitive tradition of Pre-existence, that can make men mistake the true sense of this sublime text.

3. The author of Ecclesiasticus seems also to indicate this paradisiacal, pre-existent state, when after having described, as we have shown above, the nature and qualitys of the first, original, and uncorrupted creation before the chaos and the fall of angels, he adds, (a) 'After this, the Lord looked upon 'the earth and filled it with his blessings, and created man 'upon it.' Here the words, 'God created man,' must be understood, not only of the head and chief of our species, but of the whole collective body and all the individuals; for it is immediately added in the plural, 'he endowed them with 'strength by themselves, and made them according to his 'image. He filled them with the knowledge of understanding, and shewed them good and evil. He set his eye upon 'their hearts, that he might show them the greatness of his 'works; their eyes saw the majesty of his glory, and their 'ears heard his glorious voice.' Now, it cannot be said of

(a) Ecclesiasticus. ch. xvi. 29. and ch. xvii. 1. to 13.

men in a degraded ſtate, 'that their eyes ſaw the majeſty of 'the Lord, and that their ears heard the glorious voice of 'the Logos humanized.' Neither is there any reaſon to confine the plurals THEM and THEIR to the duality of our two firſt parents, ſince, as we have ſhown, that idea obſcures all the conduct of Providence, and renders the doctrine of original ſin inexplicable. It was then abſurd in the ſchoolmen, to force the natural ſenſe of the words, and reſtrain them to a duality, in order to favour the doctrine of the imputation of original ſin. I leave all upright minds void of cavilling, judges of the integrity of this explication; and to be ſure, nothing but the prejudices of education could make us adopt any other interpretation of this plain, palpable text, which from the beginning to the end is a full expoſition of the glorious ſtate of mankind in Paradiſe.

4. Our Saviour ſeems to approve the doctrine of pre-exiſtence, in his anſwer to the diſciples, when they interrogate him thus about the man born blind, (a) 'Maſter, who did 'ſin? this man, or his parents, that he was born blind.' It is clear, that this queſtion would have been ridiculous and impertinent, if the diſciples had not believed, that the man born blind had ſinned before his corporeal birth, and conſequently, that he had pre-exiſted in another ſtate, long 'ere he was born upon earth. Our Saviour's anſwer is remarkable, 'neither hath this man ſinned, nor his parents; but that the 'works of God ſhould be made manifeſt in him.' Jeſus Chriſt could not mean that neither this man, nor his parents had ever committed any ſin, for this can be ſaid of no mor-

(a) St. John Goſp. ch. ix. 2.

tal: but the meaning is, that it was neither for the ſins committed by this man in a ſtate of pre-exiſtence, nor for thoſe of his parents, that he was born blind; but that he was deprived of ſight from his birth, by a particular diſpenſation of Providence, in order to manifeſt one day, the power of God in our Saviour. Our Lord, therefore, far from blaming and redreſſing this error in his diſciples, as he did theſe concerning his temporal kingdom, anſwers in a way that ſeems to ſuppoſe with them, and confirm them in the doctrine of pre-exiſtence. If he had looked upon this opinion as a capital error, would it have been conſonant to, and compatible with his eternal wiſdom to have paſt it over ſo ſlightly, and tacitely authorized it by ſuch a ſilence? on the contrary, does not his ſilence manifeſtly indicate, that he looked upon this doctrine, which was a received maxim of the Jewiſh church, as ſhall be ſhown very ſoon, as the true explication of original ſin?

5. St. Paul ſays, in ſpeaking of the origin of moral and phyſical evil, (a) 'By one man ſin entered into the world, 'and death by ſin; and death paſſed upon all men, for that 'all have ſinned:' if all have ſinned, then all have voluntarily co-operated with Adam in the breach of the eternal law: for where there is no deliberate act of the will, there can be no ſin. The apoſtle does not ſay, that Adam's ſin was imputed to all, nor that in conſequence of Adam's tranſgreſſion, all ſouls created immediately and infuſed every day into mortal bodys, were ſubjected to a ſtate of ſuffering: but that all have ſinned by following the example of Adam, who firſt of all

(a) Rom. ch. v. 12.

ſuccumbed by the ſollicitation of the woman, and the woman by that of the devil to the temptation of ſenſible pleaſure, and an ambitious deſire of knowledge. The doctrine of imputation, by which God attributes Adam's ſin, to his innocent poſterity, without their co-operation, cannot be the meaning of St. Paul; for, beſides that this doctrine, as we have ſhown, is altogether incompatible with the divine perfections, the apoſtle adds in the ſame text, (a) 'For as by one 'man's diſobedience, many were made ſinners, ſo by the 'obedience of one, ſhall many be made righteous.' Now it is certain, that men can only be made righteous by their perſonal, deliberate and voluntary co-operation with the ſpirit of grace, or the ſecond Adam. Therefore, according to the rules of parity eſtabliſhed here by St. Paul, all became ſinners by a voluntary, deliberate, perſonal co-operation with the diſobedience of the firſt Adam. I do not ſay however, that all the individuals of the human race eat of the forbidden tree in a literal, material ſenſe; for the apoſtle aſſures us in the ſame text, (b) 'that all did not ſin after the ſimilitude of Adam's 'tranſgreſſion.' Eden called in Scripture, the holy mountain of the Lord, was properly the ſeat and abode of the protoplaſt, of the original pair, where the Logos came down and converſed with them under a viſible form. All the race of men pre-exiſtent with them, were not admitted to this ſacred abode; it could not have contained them; they lived in the reſt of the glorious paradiſiacal earth; but by the temptation of degraded intelligences, that inhabited our terreſtrial globe, they all fell into diſobedience againſt the eternal

(a) Romans. ch. v. 19. (b) Rom. ch. v. 14.

law, by the falſe love of natural knowledge and ſenſible pleaſure. The beautys of the uncorrupted creation, and the pleaſures they felt in the enjoyment of paradiſiacal objects, ſuſpended in them the exerciſe of the ſupernatural virtues of faith, hope, and charity. This is original ſin, not imputed to innocent ſouls that come pure out of the hands of God, when infuſed into mortal bodys: but this ſin was really committed in a pre-exiſtent ſtate by all the individuals of the human race, that are now condemned to the ſufferings and miſerys of a mortal life. The meaning then of theſe words, 'By one 'man ſin entered into the world' cannot be, that for the ſin of one man, all were condemned, far leſs that this ſin was imputed to all Adam's poſterity tho' guiltleſs; but the meaning is, that the protoplaſt firſt, as head of this hierarchy, like Lucifer chief of the rebellious angels, gave the bad example, and all the human race co-exiſtent with him in Paradiſe, ſoon imitated his crime, not by the ſame phyſical act, but by the ſame moral inordinate principle.

6. In fine, St. Paul ſeems to confirm the ſame doctrine in the ſame epiſtle, when he ſays, (a) 'For the children being 'not yet born, neither having done good nor evil, it was 'ſaid unto Rebecca, Jacob have I loved, but Eſau have I ha-'ted.' We have already demonſtrated in the firſt Part, that by St. Paul's doctrine, and the whole tenure of the Scriptures, election and reprobation are not effects of God's arbitrary deſpotic wills, nor acts of his abſolute ſovereignty; but that his love and hatred depend upon the moral diſpoſitions of the creature; not that theſe moral diſpoſitions are the firſt cauſes

(a) Romans. ch. ix. 11. 12. 13.

of his love, which is purely gratuitous and disinterested, but the occasions and reasons of his preference of one of them to another. All this has been fully cleared up already, and the mouths of the Predestinarian fatalists stopt by reason, Scripture, and universal tradition. To return to our subject; since God says, that he loved Jacob and hated Esau 'ere they were born, and before they had done good or evil in this mortal life, since God's love and hatred depend upon the moral dispositions of the creature; and in fine, since there can be no moral, nor immoral dispositions in the creature, before its existence, it follows clearly, that if God hated Esau type of the reprobate, and loved Jacob type of the elect, before their natural birth, they must have pre-existed in another state. This would have appeared to be the natural sense of the text, if prejudices imbibed from our infancy more or less, had not blinded the minds of Christian doctors to the same degree, as Judaical prejudices darkened those of the ancient Pharisees; so that they both read the Scriptures without understanding them.

If it be said, that all these texts are obscure; that pre-existence is only drawn from them by induction, and that this opinion is not revealed in Scripture by express words; I answer, that the doctrines of the immateriality and immortality of the soul are no where revealed expressly in the sacred oracles of the Old or New Testament; but because all their morals and doctrines are founded upon, and necessarily suppose these great truths: therefore they are as clearly revealed, as if they were literally expressed. We may say the same of pre-existence. This doctrine is no where expressly revealed, as an article of

faith, but it is evidently ſuppoſed in the Wiſdom of Solomon, by the author of Eccleſiaſticus, by our Saviour's ſilence, by St. Paul's compariſon, and by the ſacred doctrine of original ſin, which becomes not only inexplicable, but abſurd, repugnant, and impoſſible, if that of pre-exiſtence be not true. The holy Scriptures contain all the neceſſary and eſſential truths of religion, and all the great principles of divine wiſdom, that ſerve to juſtify eternal Providence; but they do not always digeſt theſe ſublime truths into a regular philoſophical ſcheme.

Thus, we have endeavoured to demonſtrate, that the doctrine of pre-exiſtence is perfectly conform to that of the holy Scriptures. It would be eaſy to ſhow this luminous doctrine was a conſtant, univerſal, ancient tradition of the Hebrew church before the Incarnation, and that for this reaſon.

(a) Philo ſays, 'Our ſoul having loſt its heavenly manſi-'on, came down into this earthly body as a ſtrange place:' but becauſe little account is now made of the Rabbinical traditions and learning, we ſhall ſuperſede theſe proofs.

The ſchoolmen will here cry out, that this doctrine of pre-exiſtence was condemned by the fifth general council, in the fifth century. I anſwer, that there are two opinions about pre-exiſtence, of which one is highly blameable, and has been juſtly condemned: but the ignorance of the ſchoolmen is ſo great, that they confound the two, and maintain that both were equally condemned, becauſe they follow each other, and never aſcend to the true ſources of antiquity.

The firſt opinion is that of the Origeniſts and Priſcillianiſts. It ſuppoſes, that the pre-exiſtent ſouls of men were

(a) See Cudworth. pag. 798.

Νόες, or pure ſpirits, diveſted of all matter; that they were not embodied, till they became cold to divine love; that the material world was created only for the puniſhment of lapſed ſpirits; that the union of ſouls with matter is incompatible with the beatific viſion; that this ſupream felicity of our nature conſiſts in having no bodies to animate; that pure intelligences in a pre-exiſtent ſtate were a portion of the rebellious angels; that having loſt the reliſh of the divine union, they were precipitated into the bodies of planets, and men; and that they can never be totally re-eſtabliſhed, till they become again pure ſpirits, without any union with matter. This abſurd ſyſtem deſtroys at once three articles of faith; the doctrine of the creation of our firſt parents compoſed of ſoul and body in a paradiſiacal ſtate, after the fall of angels; the hypoſtatic union of the Word with a human nature, that is to be eternal; and the reſurrection of our glorious bodies, that are to partake of our everlaſting felicity in heaven. St. Jerom, St. Gregory of Nyſſa, St. Auguſtin, and St. Cyril of Alexandria attacked and confuted this opinion, before the fifth general council held at Conſtantinople. This OEcumenic council pronounces anathema againſt all thoſe who maintain the fabulous doctrine of pre-exiſtence in the Origenian ſenſe: It was not then the ſimple doctrine of pre-exiſtence, that was condemned by the council, but the fictitious mixtures, and erroneous diſguiſes, by which this ancient tradition had been adulterated by the Origeniſts. All the fathers that lived after the ſixth century, as alſo the ſecond council of Prague, condemn this falſe idea of pre-exiſtence, in the ſame ſenſe, as the Conſtantinopolitan fathers.

There is a ſecond opinion about pre-exiſtence, that never was condemned by the church; it ſuppoſes, that all the individuals of the human ſpecies compoſed of ſoul and body, were procreated by Adam in Paradiſe; that they all co-operated to his diſobedience, partook of his crime, ſinned voluntarily with him, and ſo were juſtly puniſhed for this co-operation. We have ſhown, that this was the conſtant tradition of the Jewiſh church; and confirmed by the doctrine of the Scriptures, both Old and New. (a) This opinion of pre-exiſtence was alſo very ancient in the Chriſtian church, 'ere the Origeniſts ſpoiled it with the Pythagorean and Platonic fictions. Clemens Alexandrinus, Origen's maſter, taught it as a divine tradition authorized by St. Paul himſelf in the above-mentioned text. Yea, Ruffinus in his letter to Anaſtaſius ſays, (b) 'That 'this opinion was common among the primitive fathers.' It was therefore a ſupine ignorance, in the ſchoolmen, to trump up the pitiful doctrine of the immediate creation of ſouls; which degrades all the divine perfections, and renders the ſacred doctrine of original ſin inexplicable and impoſſible.

If it be ſaid, that the church has adopted the doctrine of immediate creation, as an article of faith. I anſwer, that tho' this were true, as it is not, yet this immediate creation is not to be underſtood in the ſenſe of the ſchoolmen. We grant, in oppoſition to the doctrine of ſpiritual generation, or traduction, that all ſouls were immediately created when infuſed into bodies, and infuſed when created: but then this immediate creation and infuſion of ſouls, muſt be underſtood of their

(a) See Cudworth's intellect. ſyſt. and Dr. Henry More, of immortality book II. ch. xii. (b) See Vind. Auguſt. by Card. Norris.

primitive, paradiſiacal, immortal bodies, and no ways of their preſent, mortal and corruptible machines, which are not their true bodies, but obſcure priſons in which they are confined, or cruſts ſuperinduced by the fall. God having given to our firſt parents, a pure, unſpotted fecundity, while in a ſtate of innocency, he created ſouls immediately, to infuſe them into paradiſiacal bodies, and ſo all the individuals of the human ſpecies were procreated before the fall, and exiſted with Adam in Paradiſe. There is nothing in the fathers, nor councils that contradicts this doctrine; yea St. Gregory of Nyſſa ſeems to favour it, when he ſays, that God is the creator of ſouls, in the ſame ſenſe, as he is the creator of bodies. Now, as the organical moulds of all the human ſpecies were formed from the beginning, and ſhut up in Adam's loyns, ſo were their immortal ſouls. Thus, the ſyſtems of paradiſiacal pre-exiſtence, and immediate creation may be re-united, the divine wiſdom, equity, and goodneſs juſtified, and original ſin luminouſly explained, without adopting either the Origenian errors, or the ſcholaſtic fictions.

This then was the glorious and happy ſtate wherein men were at firſt created, when exempt from all moral and phyſical evil, ſin and ſufferings, they converſed with the ſacred humanity of the Logos; when they ſaw the majeſty of God humanized, and heard with their ears his glorious voice; when his delights were with the ſons of men; when he lived and reigned with them as God-guide and leader, paſtor and inſtructor. After that the Legiſlator of the Jews had rapidly deſcribed this primitive, pre-exiſtent, original ſtate of men, he proceeds in his ſacred coſmogony, to explain the cauſe and

ſource of their defection, degradation and exile from this happy abode, which is the ſecond ſtate of nature.

Moſes begins thus his third chapter of Geneſis. 'Now 'the ſerpent was the moſt ſubtle,' or, as the Septuagint renders the Hebrew word, the moſt intelligent, 'of all the beaſts 'of the field; and he ſaid unto the woman, What hath God 'ſaid, you ſhall not eat of every tree of the garden?' we ſhall ſhow afterwards, that by this ſerpent muſt be underſtood a degraded, fallen intelligence, which animated the creature we now call a ſerpent. Moſes continues, 'and the woman ſaid 'unto the ſerpent, we may eat of the fruit of all the trees of 'the garden, but of the fruit of the tree which is in the midſt 'of the garden, God hath ſaid, you ſhall not eat of it, nei-'ther ſhall you touch it, leſt you die. And the ſerpent ſaid 'unto the woman, you ſhall not ſurely die; for God doth 'know, that in the day you eat thereof, your eyes ſhall be 'opened, and ye ſhall be as Gods.' According to the ſchoolmen, the devil was ſet looſe from the abyſs, by an expreſs permiſſion of heaven, to tempt and lay a ſnare for our innocent parents, entered into the body of a ſerpent, and made this beaſt ſpeak and reaſon. We ſhall ſhow hereafter, that this is a meer fable, more ridiculous, more abſurd, more unnatural, and more incompatible with the divine perfections, than any fiction of the Pagan mythology. The animal, now called a ſerpent, was a paradiſiacal animal united to a degraded intelligence, as all the other beaſts of the field that ſpoke and reaſoned. He was ſubjected to man to humble his pride. Weary of this ſubjection, deſirous to ſhake off the yoke, and render human kind unfaithful as himſelf, he endeavoured to

ſeduce Eve, to tempt her by the irregular deſire of knowledge, and the inordinate love of pleaſure, and engaged her to eat of the forbidden fruit, which had in it a natural virtue to augment our intellectual powers, and heighten our ſenſation of material objects, for it is added, 'When the woman ſaw that 'the tree was delightful to the taſte, pleaſant to the eyes, and 'a tree to be deſired to make men wiſe, ſhe took of the 'fruit thereof and did eat, and gave alſo unto her huſband, 'and he did eat, and their eyes were opened, and they knew 'that they were naked.' It was not the ſimple diſobedience to a poſitive or arbitrary command, that was the ſource of our firſt parents ſin and miſery; but the diſpoſitions and motives, by which they eat of the forbidden fruit, that is, an inordinate ambition of natural knowledge and pleaſure. This by degrees infected and corrupted their ſouls, and hurried them at laſt into a formal rebellion and contempt of the divine command. Moſes, in his rapid narration, does not mention all the previous ſteps they made, 'ere they conſummated their crime; nor all the efforts of almighty power, wiſdom and goodneſs, to ſtop their total defection; nor all the eſſays the devil made, to ſeduce them: but it is no ways reaſonable to believe, that this defection was inſtantaneous; and that two creatures ſo perfect gave all of a ſudden, like two dupes, into the ſnare of the evil ſpirit. Their defection was no doubt gradual, as that of the angels. To ſuppoſe the contrary, is to throw a vail upon all the conduct of Providence, and to fancy that God is upon the catch to ſurpriſe his creatures, and that he remained a peaceful ſpectator of their beginning declenſion, without making any efforts to prevent their total defection.

It is true, that all his conduct, with intelligent natures, is regulated by their free determinations, that he never forces them by omnipotent wills, that he proportions and even submits, so to speak, his action in, and upon them, to their voluntary deliberations: but on the other hand, it is also certain, that he refuses them no succours necessary to prevent their ruin. We must then suppose, that God displayed to men in a primitive state, as to the fallen angels, all the efforts of his power, all the treasures of his wisdom, all the charms of his goodness, to hinder their total apostacy, without violating their liberty. Notwithstanding all these efforts, they yielded by degrees to the weakness inseparable from finite. The shades and gradations of their fall were various, and all this required time and a long succession of infidelitys, tho' not mentioned in the rapid Mosaical narration, which, as some think, is rather an abridgement, than a full detail of that great legislator's original writings. To look therefore upon the sin, fall and degradation of human nature in a paradisiacal state, as instantaneous, is the high road to incredulity, and diametrically opposite to all the ideas we ought to have of the divine goodness, and the original perfection in which he created us.

So soon as men had satisfied their passion, and consummated their crime, their eyes were opened, and they knew that they were naked, they saw the fatal effects of their disobedience, the happy state they had abandoned, the misery into which they had freely thrown themselves; they felt too late that they were stript of their innocence, and that they had disobeyed the laws of eternal order, in hearkning to the evil principle. Soon after their crime, 'They heard the voice of

'the Lord God walking in the garden, in the cool of the day.' This as we have already remarked, cannot be said of the pure incorporeal essence, who being infinite and immense, cannot move from one place to another; and therefore this must be understood of the sacred humanity who appeared to them under a visible form, not only then, but as he had done, it seems, many times before, since they show no surprize at this apparition, and therefore were accustomed to it. So soon as they heard this voice, 'Adam and his wife hid themselves from 'the presence of the Lord amongst the trees of the garden.' They could not be so stupid and ignorant, as to imagine, that they could shun the presence of the omnipresent Being, whose essence is immense, tho' unextended, and therefore, this must be understood of the corporeal visible appearance of the sacred humanity; and this is so much the more evident, that the sacred humanity spoke to them with an audible articulate voice, and said, in calling upon Adam by his name, 'where art thou?' struck and confounded by the divine presence of the Logos humanized, they acknowledge their crime; but to excuse themselves, the man accuses the woman, and the woman throws all upon the serpent.

Then God-man pronounces sentence of punishment against them, and all the human kind. This alone is sufficient to prove, that all the human race was guilty, and that they all sinned voluntarily and deliberately, and therefore, that all pre-existed with their first parents in a paradisiacal state; for, as we have said, and can never enough repeat, God could not condemn a numberless multitude of innocent souls for the sin of a man with whom they had no relation, for a

crime with which they did not co-operate, and of which they were altogether ignorant, as not yet exiſtent. Adam, according to the ancient tradition of the Hebrews, ſignifys, not only the chief and head of the human ſpecies, but alſo the collective body and all the individuals of our kind. All the human race therefore, co-exiſted with Adam in Paradiſe, ſinned in, and with their firſt parents, and co-operated voluntarily with their diſobedience, not perhaps by the ſame phyſical act, but by the ſame moral diſpoſitions, by abandoning themſelves to the irregular love of knowledge and pleaſure. Hence it is, that ever ſince, the two great ſources of all the crimes committed upon earth, are the falſe thirſt of natural knowledge, which engenders errors, blaſphemous ſchemes, and incredulity; and the irregular love of pleaſure which begets all ſort of impure deſires, groſs vices, and monſtrous paſſions.

The ſacred humanity begins firſt with the ſerpent and ſpeaks to him thus. 'Becauſe thou haſt done this, thou art 'curſed above all cattle, and above every beaſt of the field.' Therefore all the brutal ſpecies was curſed, for the ſerpent could not be curſed in a higher degree than his fellow animals, unleſs they had been curſed in a lower degree, and conſequently, they were alſo criminal. As the word MAN, muſt be underſtood, in a collective ſenſe, of all the individuals of the human kind, ſo the word SERPENT, muſt be underſtood, in a collective ſenſe, of all the individuals of the brutal kind, that is, of all degraded intelligences that imitated the example of the ſerpent, in contributing to the defection and temptation of man. 'Upon thy belly ſhalt thou go, and duſt 'ſhalt thou eat all the days of thy life.' The form of that

animal, which we now call the ſerpent, was then altered from what it was, in Paradiſe; and inſtead of living upon paradiſiacal fruit, it is condemned to crawl and feed upon all the filth and purulent matter of the univerſe. 'And I will put 'enmity between thee and the woman, and between thy 'ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt 'bruiſe his heel.' The evil principle is oft repreſented in Scripture by hideous, brutal forms, by the ſerpent, the dragon, the leviathan, the devouring, roaring lion, not, as we ſhall ſhow, in a meerly allegorical, typical, and ſymbolical ſenſe, but in a real, phyſical, literal one, becauſe theſe brutal forms are intimately united to, and animated by degraded intelligences. This text therefore was looked upon by all the primitive fathers, as a clear prediction of the ſuffering and triumphant ſtate of the Meſſiah. The evil principle was to bruiſe the heel, the inferior part of the ſacred humanity; but the Deliverer and Conqueror was to bruiſe the head of the ſerpent, that is, the infernal powers.

Then God-man pronounces ſentence againſt Eve, and in her, againſt all the female kind, 'and unto the woman he 'ſaid, I will greatly multiply thy ſorrows in thy conception; 'in ſorrow ſhalt thou bring forth children, and thy deſire 'ſhall be to thy huſband, and he ſhall rule over thee.' Hence all the fathers ſay, that if the woman had never ſinned, ſhe would not have ſuffered in child-birth; as ſhe would have conceived without cupidity, ſo ſhe would have been delivered without pain. There was then a great change made in her natural conſtitution and corporeal fabric, for if it had been ſuch as it now is, child-birth without anguiſh, pain and ſor-

row would be impoſſible without a miracle. All theſe fine hints in the rapid narration of Moſes, contain wonderful truths, which common divines overlook and underſtand nothing of.

The Logos humanized proceeds next to pronounce ſentence againſt the man; 'and unto Adam he ſaid, Becauſe 'thou haſt hearkened unto the voice of thy wife, and haſt 'eaten of the tree which I commanded thee not to eat, cur-'ſed is the earth for thy ſake,' or becauſe of thee. Theodotion reads, and tranſlates this text thus; 'Curſed is the earth 'becauſe of thy tranſgreſſion. In ſorrow ſhalt thou eat of it 'all the days of thy life: thorns and thiſtles ſhall it bring 'forth, in the ſweat of thy face ſhalt thou eat of it, till thou 'return to the ground, whence thou was taken.' Since all the children of Adam were condemned to the ſame labour, miſery and puniſhment, they muſt all have been perſonally guilty, and therefore muſt have pre-exiſted. By the reſt of the curſe is expreſſed the total change, deformity and ſterility of phyſical nature by the fall. As the beautys of the material world had vitiated and ſeduced human ſouls; as the delights of the paradiſiacal ſtate, which were but their acceſſory happineſs, had intoxicated them, and made them forget the ſupream felicity of their natures, it was neceſſary, in order to reclaim them, to caſt a veil upon all theſe raviſhing and beautiful ſcenes. The divine activity, that manifeſted itſelf in nature, did not change all, as after the fall of angels, into a perfect chaos, but it was greatly ſuſpended, and by this ſuſpenſion, the circulation of the active luminous principle was interrupted, the original tranſparency of terreſtrial objects was

loſt, and the whole of matter, in the region which man inhabits, became barren and opake, full of contrary, oppoſite and ſelf-deſtructive elements. The ſituation of the earth was changed with regard to celeſtial bodies, and their influences, irradiations, and ſplendor became leſs ſtrong. The ſeaſons were altered, and all the changes made that could produce the ſterility threatned by the curſe. Nature in theſe inferior regions was no longer ſuch as in its original ſtate, a picture of the divine perfections, it became a priſon, an exile, a valley of tears, and a place of puniſhment, wherein all is adapted to the ſtate of ſouls that ſuffer, and that muſt be purified by their ſufferings. This is (a) 'the curſe under which 'the whole creation is ſaid to languiſh and groan, till it be 'delivered from the bondage, to which it was ſubjected by 'the fall, into the glorious liberty of the ſons of God.'

After man had reduced himſelf to this miſerable ſtate, the Lord God ſaid, 'Alas! Is man become like unto us by know-'ing good and evil?' For ſo the Hebrew words may, and ought to be tranſlated. It is, as if the Logos had ſaid, I made man after our own image and likeneſs, but by his fatal ambition of knowledge, and his inordinate love of pleaſure, how unlike to us is he become! God continues, 'And now leſt 'he put forth his hand and take alſo of the tree of life, and 'eat and live for ever, I will ſend him forth from the garden.' That is, leſt he content himſelf with the acceſſory happineſs in a ſtate of immortality and delights, and aſpire no longer to the ſupream felicity of his nature, which is the immediate viſion and pure love of God; leſt he become thus immortal in

(a) Rom. ch. viii. 20. 21. 23.

a ſtate of degradation, and live for ever therein, I muſt ſend him out of Paradiſe, and reduce him to a mortal ſtate, where ſufferings and phyſical evil ſhall cure him of moral evil, and give him a diſguſt at the ſtate he has brought himſelf to, and make him feel continually, that he was not made for the enjoyment and love of the creatures, but for me alone. Thus, all God's puniſhments are remedys, and all his judgments, mercys.

Moſes concludes his narration of the fall by theſe words. 'The Lord God drove man out of the garden, and ſurrounded Eden with cherubins and a flaming ſword.' The word tranſlated Cherubin may be rendered Exterminating Angels, and the words flaming ſword or LAHAT ARAB ſhould be tranſlated DEVOURING FLAME. If we retain the common tranſlation of LAHAT ARAB, then cherubins with their flaming ſwords, is an image, like that of the angel whom Balaam ſaw, with a ſword drawn in his hand, or that of the exterminating angel that deſtroyed ſeventy thouſand Iſraelites, after that David had numbered them; and an hundred and eighty five thouſand Aſſyrians in one night. The cherubins then with flaming ſwords ſent to Eden ſignify, that God abandoned this garden of pleaſure to exterminating angels and devouring flames, in order to deface and deſtroy all ſhadow and appearance of this beautiful abode, which had been the proper reſidence, ſeat, and throne of our firſt parents or heads of the human hierarchy, during their ſtate of innocence, perfection and paradiſiacal glory. Thus the earth being curſed, and Eden deſtroyed, our terreſtrial globe was changed into a deſert, an exile, a priſon, a valley of tears where all moral

and phyſical evil abound, and this is the ſecond ſtate of the world or of nature lapſed and degraded.

Let us now ſearch the Scriptures, to ſee if we can find any veſtiges of the third ſtate of the world, when the earth ſhall be reſtored, renewed, and re-eſtabliſhed in its primitive, original, paradiſiacal beauty. The propheſies of the Old and New Teſtament, are full of this great truth; but the moſt part of Divines give no attention to them.

We begin with the prophet Iſaiah. In ſpeaking of a glorious ſtate of the earth, which is to happen after the reſurrection, the laſt day, and final judgment, he ſays, (a) 'The 'Lord will comfort Zion; he will comfort all her waſte pla-'ces, and he will make her wilderneſs like Eden, and her 'deſert like the garden of the Lord.' Ezekiel adds, (b) 'the 'earth that is deſolate, will become like the garden of Eden.' Can there be any words more clear and expreſs to denote that one day the earth is to be reſtored to its primitive, original, paradiſiacal form? The ſchoolmen, theſe ignorant fabuliſts, and mythologiſts, not underſtanding theſe ſublime texts, explain all, as we ſhall ſee, of a glorious ſtate of the hierarchy, which is to happen before the laſt day, and ſo fall into Judaiſm, while the enthuſiaſts, and figuriſts, underſtand all in an allegorical, ſpiritual ſenſe, without any relation to this glorious renovation of the earth. But to confound all their miſerable commentarys, we ſhall ſee by the following propheſys that they can neither be explained of a temporal ſtate of the church militant here below, nor

(a) Iſaiah. ch. li. 3. (b) Ezek. ch. xxxvii. 35.

of a purely celeſtial ſtate after the univerſal reſtitution of all things.

In the firſt place, the ſtate of the earth renewed is repreſented as a ſtate of univerſal peace, that is to laſt for ever. (a) 'And it ſhall come to paſs in the laſt days, that the nations 'ſhall beat their ſwords into plow-ſhares, and their ſpears in-'to pruning-hooks. Nation ſhall not lift up ſword againſt 'nation, neither ſhall they learn war any more.' (b) The prophet Micah repeats the ſame prediction, almoſt in the ſame words. It would be ridiculous, to apply this converſion of ſwords into plow-ſhares, and ſpears into pruning-hooks, to a purely celeſtial, angelical ſtate. It is plain, that by theſe natural and rural images, is repreſented a ſtate, ſuch as that of Paradiſe, when men lived in perfect innocence, peace and union; and amuſed themſelves with the agreeable exerciſes of agriculture and gardening. For ſo Moſes repreſents the ſtate of our firſt parents in Paradiſe. The prophet Iſaiah adds, 'The whole earth ſhall be at reſt, and in quiet; and 'break forth with ſinging.' Have we ever yet ſeen a time in the church militant, of ſuch univerſal peace? have there not been as many wars among princes, and revolutions in empires, ſince the Incarnation, as before? Thoſe predictions then, have not been yet fulfilled in the church militant upon earth, and cannot regard the church triumphant in heaven.

2. This glorious ſtate of the earth in the laſt days, is painted, as a ſtate of univerſal, permanent ſanctity and knowledge. (c) 'The earth ſhall be full of the knowledge of the

(a) Iſaiah. ch. ii. 4. (b) Micah. ch. iv. 1. 2. 3. (c) Iſaiah. ch. xi. 9.

'Lord as the waters cover the ſea; (a) and God will deſtroy 'the covering caſt over all people, and the vail that is ſpread 'over all nations; and the reproach of his people ſhall be ta- 'ken away from all the earth. (b) The glory of the Lord 'ſhall be revealed, and all fleſh ſhall ſee it. (c) They ſhall 'by my people, and I will be their God: and I will give 'them one heart, and one way, that they may fear me for 'ever. (d) I will pour out my ſpirit upon all fleſh. (e) After 'theſe days, ſaith the Lord, I will put my law in their in- 'ward parts, and write it in their hearts: and they ſhall teach 'no more every one his neighbour; for they ſhall know me, 'from the leaſt to the greateſt. (f) Neither ſhall they defile 'themſelves any more with their idols, nor with their deteſ- 'table things, nor with any of their tranſgreſſions; but I will 'cleanſe them, ſo they ſhall be my people, and I will be their 'God. They ſhall have one ſhepherd; they ſhall alſo walk 'in my judgments, and obſerve my ſtatutes for ever.' There never was ſuch a ſtate of univerſal ſanctity and knowledge in the church militant upon earth; and it would be ridiculous, to explain all theſe prophecys of the church triumphant in heaven, and to ſay, that ſouls, admitted to the beatific viſion, ſhall no more defile themſelves with idols. In all theſe texts, there is ſtill mention made of the earth, of a total ſanctificati- on to be made of it; all ſeems to denote a middle ſtate betwixt the preſent pollution, corruption, and degradation of this terreſtrial manſion; and that of a total, univerſal reſtoration of all things, in a purely angelical, celeſtial, ethereal ſtate.

(a) Iſaiah. ch. xxv. 7. 8. (b) Ibid. ch. xl. 5. (c) Jerem. ch. xxxii. 38. 39. (d) Joel. ch. ii. 28. (e) Jerem. ch. xxxi. 33. 34. (f) Ezekiel. ch. xxxvii. 23.

Now this middle ſtate, betwixt theſe two extreams, can be no other, than the paradiſiacal ſtate of the earth renewed and reſtored to its primitive luſtre and beauty.

3. In fine, this ſtate of the earth renewed is to be a ſtate of univerſal, permanent felicity, where there ſhall be no more phyſical evil, nor ſuffering; as well as no moral evil, nor corruption. (a) 'In theſe days, God will ſwallow up death 'in victory, and the Lord God will wipe away all tears from 'their faces, and the rebuke, or puniſhment of his people 'ſhall he take away from all the earth. (b) The wolf ſhall 'dwell with the lamb, the leopard ly down with the kid, and 'the calf with the young lion; and a little child ſhall govern 'them. The aſp, nor the cockatrice, ſhall not hurt nor de-'ſtroy in all my holy mountain, ſaith the Lord.' * St. Irenaeus explains this text of the re-eſtabliſhment of the animal kind to their paradiſiacal form, when deprived of all their fierce and noxious qualities, they ſhall be ſubjected to man, as before the fall. (c) 'The deſert ſhall rejoice, and bloſſom 'as the roſe; the parched ground ſhall become a pool, and 'the thirſty land ſprings of water.' By the deſert, the parched ground, and the thirſty land, are meant here, the whole earth, and not any particular ſpot of it; for ſuch is our terreſtrial globe become, ſince the fall, in compariſon of its paradiſiacal beauty. The prophet continues; 'No devou-'ring lion ſhall be there, nor any ravenous beaſt ſhall go up 'thereon; but the redeemed ſhall walk there; and the ran-'ſomed of the Lord ſhall return, and come to Zion with

(a) Iſaiah. ch. xxv. 8. (b) Ibid. ch. xi. 6. 7. 8. (c) Ibid. ch. xxxv. 1. 7. 9. 10. * S. Irenaeus contra Haereſes. lib. V. cap. xxxiii.

'songs, and everlasting joy upon their heads; and all sorrow 'and sighing shall fly away.' The prophet gives us the true reason of this wonderful change, in these words. (a) 'For 'I will create new heavens, and a new earth: and the former 'shall not be remembred, nor come into mind.' He is to create, or to make anew, or to re-establish, not only the earth, but the heavens. To understand this, we must recall the great Mosaic principle, that the position of the earth with regard to the celestial bodies, was changed by the fall of man: and upon the triumph of the Messiah, or his second coming, all is to be restored to its primitive, paradisiacal form, situation and splendor. (b) 'Arise, O Jerusalem, and stand on high, 'and look towards the East, and behold thy children gathe-'red from the West unto the East, or rising sun, by the word 'of the holy One. They departed from thee, led away by 'their enemies; but God bringeth them back unto thee, ex-'alted with glory; for God hath appointed, that every high 'hill, and banks that have lasted long should be cast down, 'and valleys filled up, to make even the ground, that Israel 'may go safely in the glory of God; moreover, even the woods, 'and every sweet-smelling tree, shall overshadow Israel by 'the commandment of God; for God shall lead Israel with 'joy, in the light of his glory, with the mercy and righteousness 'that cometh from him. (c) Every valley shall be exalted, and 'every mountain and hill shall be made low, and the crook-'ed paths shall be made streight, and the rough places plain; 'and the glory of the Lord shall be revealed, and all flesh 'shall see it together; for the mouth of the Lord hath spoken

(a) Isaiah. ch. lxv. 17. (b) Barrach ch. v. 5, 6. 7. &c. (c) Isaiah. ch. xl. 4. 5.

'it.' St. Irenaeus says, that these two last texts cannot be understood of a purely celestial state; and so must be understood of a paradisiacal one, when all the earth was but one plain surface without any such ragged, craggy, and wild inequalitys, as we now see, which seem to be the ruins of the ancient world, made by the fall and the deluge. It is true, that some explain these texts, in a purely spiritual sense, of the divine rectitude and purity; to which, all the inhabitants of the earth shall be restored: but the moral sense does not exclude the physical; since, in the earth restored, the laws of the invisible and visible world, will be similar and analogous.

The New Testament confirms the doctrine of the Old. None of the apostles and disciples looked upon our Saviour's first coming and suffering state, as an accomplishment of the propheсys. On the contrary, they all expected his second coming, as the completion of these magnificent promises; yea, they seem persuaded, that his second advent was very near at hand, and to happen in their own time. They are full of these expressions, (a) 'The night is far spent, the 'day is at hand. (b) The Lord is at hand. (c) Exhort one 'another; and so much the more, as the day is approaching. '(d) The judge standeth before the door. (e) The end of 'all things is at hand.' (f) In fine, St. John concludes his Revelations thus, 'surely I come quickly.' Our Saviour himself seems to have authorized this opinion, among the disciples and apostles, of his sudden return to judge the world, and triumph over all his enemies. St. Matthew says, that (g)

(a) Rom. xiii. 12. (b) Phil. ch. iv. 5. (c) Heb. ch. x. 25. (d) James. ch. v. 9. (e) I. Pet. ch. iv. 7. (f) Rev. ch. xxii. 20. (g) Matth. ch. xxiv. 3. compared with verse 30. 31. 34.

'while our Saviour sat upon the mount of Olives, the disci-
'ples came unto him privately, saying, tell us, what shall be
'the sign of thy coming, and of the end of the world?' our Saviour declares, that it will be after a time of great desolation, famine, pestilence, earth-quakes, persecution of the good, great iniquity, spiritual darkness and incredulity, abomination in the holy place, wars, plagues, and tribulation of all kinds, such as was not from the beginning of the world, no, nor ever shall be; afterwards he adds, 'Then all the tribes of 'the earth shall mourn, and see the Son of man coming in 'the clouds of heaven, with power and great glory.' Our Saviour concludes all by this saying, 'This generation shall 'not pass, till all these things be fulfilled.' St. Peter says, that some took occasion, from this expression of our Saviour, to scoff, and say, (a) 'where is the promise of our Saviour's 'coming? for, since the fathers fell asleep, all things conti-'nue, as they were from the beginning.' The apostle's answer was; 'Beloved, be not ignorant of this, that one day, 'with the Lord, is as a thousand years; and a thousand years, 'as one day.' God does not judge of time and duration, as we do; and what we think very long, is but a moment before him. The apostles then, were in a continual expectation of our Saviour's second coming; and did not believe, that the magnificent promises, and prophesies of the Old Testament, could be fulfilled, during this mortal state; they always declare, like the prophets, that these august promises are to be accomplished, only in a state of the earth re-established and renewed, after a sudden and general conflagration, yea, a to-

(a) II. Peter ch. iii. 4.

tal deſtruction of all the preſent imperfect forms, and defects, vices and irregularitys, both of the material and ſpiritual world. (a) 'The day of the Lord will come as a thief in the 'night; in the which, the heavens ſhall paſs away with a 'great noiſe, and the elements ſhall melt away with a fervent 'heat, the earth alſo and the works that are therein ſhall be 'burnt up. We look for, and haſte unto the coming of the 'day of the Lord, wherein the elements, being on fire, ſhall 'be diſſolved. Nevertheleſs we, according to the promiſe, 'look for new heavens and a new earth wherein righteouſ-'neſs dwells.' (b) St. Paul ſays, 'that the earneſt expectation 'of the creature waiteth for the manifeſtation of the ſons of 'God; becauſe the creature itſelf alſo ſhall be delivered from 'the bondage of corruption, into the glorious liberty of the 'ſons of God.' Leſt men fancy, that this bondage of corruption regards only intelligent beings, the apoſtle adds, 'for we know, 'that the whole creation groaneth, and travelleth in pain till 'now; and not only they, but we our ſelves groan within our 'ſelves, waiting for the adoption, to wit, the redemption of 'the body.' It is then, not only our ſpiritual nature, that will be delivered from the bondage of corruption, or moral evil; but our bodies alſo, that will be ſet free from all phyſical ſuffering and evil. St. John the evangeliſt, having amply deſcribed in his ſupernatural viſions, the plagues, deſolations and ſorrows, that are to be forerunners of this ſecond coming, concludes at laſt, with a deſcription of the glorious ſtate of the earth, after this ſecond advent. (c) 'And I ſaw a new

(a) II. Peter ch. iii. 10. 11. 12. &c. (b) Rom. ch. viii. 19. 20. &c. (c) Revel. ch. xxi. from the beginning to the end.

'heaven, and a new earth; for the firſt heaven and the firſt 'earth were paſſed away.' Then, he deſcribes the earth re-eſtabliſhed to its primitive paradiſiacal form, as all luminous and tranſparent. The images he makes uſe of to deſcribe the materials, of which the city and walls of the new Jeruſalem are to be compoſed, as of pure gold clear like glaſs, jaſpers, ſaphires, emeralds, and all ſort of precious ſtones, muſt not be taken in a literal, groſs ſenſe; neither are they to be underſtood altogether in a ſpiritual ſenſe, ſince material nature is not to be deſtroyed, but repaired and re-eſtabliſhed; and ſince, our bodies are to riſe again, and become immortal, glorious, celeſtial, and endowed with all the qualities proper to ſuch a ſtate.

Theſe then are the propheſys of the Old and New Teſtament, concerning the glorious reign of the Meſſiah. Can any one ſay, that theſe magnificent predictions have been accompliſhed ſince our Saviour's firſt coming? There was never a time of univerſal peace, knowledge, holineſs, and permanent felicity. Neither can theſe predictions, about a new Jeruſalem, and a new earth, be underſtood of a purely celeſtial bleſs, ſince, as we have ſaid, many of theſe predictions and promiſes indicate events, and circumſtances, that are incompatible with ſuch an angelical ſtate. Theſe ſublime propheſys therefore muſt be underſtood of a middle ſtate, betwixt that of the church militant here upon earth, and that of the church triumphant in heaven, after the univerſal reſtitution of all beings; and conſequently, theſe glorious promiſes can be fulfilled only in the earth renewed, and reſtored to its primitive paradiſiacal form.

The Judaizing Chriſtians, hierarchical high-flyers, and Phariſaical doctors fancy, that all theſe ſublime propheſies of the Old Teſtament, are to be accompliſhed, before the ſecond coming; when the Jews and Gentiles ſhall be converted; when all ſhall profeſs the Chriſtian doctrine; when popes, prelates, and clergymen, ſhall become maſters of the earth, and trample upon the necks of emperors, kings and princes; when Turks, Jews and Pagans, ſhall be converted to the external profeſſion of Chriſtianity; when there ſhall be but one ſhepherd, and one ſheepfold, that is, one univerſal pontifex; when all ſhall be ſubjected to the Papal authority, and Roman communion. The fanatical levellers explain all of converſion to their own little ſects and communions, who pretend to have reformed and reſtored the church to its primitive purity. To interpret the glorious propheſies of the Old or New Teſtament, of any event, revolution, or change that is to happen before the laſt judgment, the great conflagration, and the renovation of the earth, is manifeſtly contrary to Scripture, which ſtill repreſents the times, that are to precede the glorious coming of our Saviour, as a time of deſolation, plagues and diſaſters. All theſe wild explications of the literal, Phariſaical, Fataliſtical doctors, and figuriſts, degrade the ſacred oracles, are unworthy of the great plan of Providence, and far below the dignity of God's magnificent promiſes. Thus, the carnal Jews of old expected a temporal kingdom of the Meſſiah, wherein their nation ſhould be exalted above all other nations, live in pomp and ſplendor, and be the darlings of the moſt High; while all the reſt of mankind ſhould be their ſlaves. Thus, the Pagans imagined, that

all the ancient traditions concerning a ſon of Jupiter, that was to deſcend from heaven, conquer the earth, and re-eſtabliſh the reign of Juſtice, was to be underſtood of ſome hero of their own country, that was to ſubject the world to its empire. Thus, the Chineſe fancy, that the Tiengin, or the hero mentioned in their ancient books, is to reign in their country, and bring all nations under the yoke of the Chineſe. Thus, Virgil applies to Marcellus, and Horace to Caeſar, all that they had learned from ancient tradition about the great conqueror, that was to bring back Aſtrea to the earth. Thus, no doubt, in the time of Cyrus, Nebuchadnezzar, Xerxes, Alexander, and of all the conquerors of the Eaſt, there were flatterers, that applied to theſe great princes, all that had been tranſmitted to them, by a confuſed oral tradition, concerning the great univerſal Monarch, whoſe reign is to extend over all nations.

Some allegorical interpreters of Scripture, ſeparating the ſpirit from the letter, and rejecting altogether the laſt, explain all the auguſt promiſes and propheſies of the glorious kingdom, of a purely celeſtial ſtate, when the world ſhall be reſtored to the ſame glory, beauty and perfection, which it had before the fall of angels, the confuſion of the chaos, and the formation of the paradiſiacal world. But they err, not underſtanding the ſcriptures, which ſpeak of a glorious reign of the Meſſiah upon earth with the elect, during many ages; after which, the Son will deliver up the kingdom to the Father, as we ſhall ſee hereafter. They confound this ſublime doctrine of our Saviour's glorious reign, with the error of the Millenarians, who, like the ſchoolmen, and other

Judaizing Chriſtians, interpreted all the propheſies of the Old and New Teſtament concerning this glorious reign, of a ſtate, that was to happen before the ſecond coming; when Jeſus Chriſt ſhould reign corporeally upon earth, in his mortal body, as a temporal prince; when the material Jeruſalem ſhould be rebuilt; and when the elect ſhall enjoy a ſort of Mahometan paradiſe here below. Thus, the Millenarians degraded and corrupted the primitive tradition, which is far more pure, and which, as (a) St. Irenaeus has preſerved it to us, after Papias diſciple to St. John the evangeliſt, is altogether worthy of the great plan of eternal wiſdom and Providence. This admirable Saint and Martyr, who lived ſo near to the times of the apoſtles, who converſed with a diſciple of St. John, gives many reaſons, why this glorious reign of the Meſſiah, with the elect, upon the earth re-eſtabliſhed, ought not to be underſtood of a purely celeſtial, and angelical ſtate. Among others, this is a very remarkable one, that the promiſes made to Abraham and the patriarchs, relate viſibly to a terreſtrial habitation, but renewed, reformed, and reſtored to its paradiſiacal beauty. (b) 'And the Lord ſaid unto Abra-
'ham, lift up now thine eyes, and look from the place where
'thou art, northward, and ſouthward, and eaſtward, and weſt-
'ward; for all the earth which thou ſeeſt, to thee will I give
'it, and to thy ſeed for ever.' According to St. Irenaeus, this propheſy was never fulfilled, ſince Abraham himſelf, during all his pilgrimage here below, never poſſeſſed a foot of land, and his poſterity according to the fleſh, were always faithleſs,

(a) S. Iren. contra Haereſes. lib. V. cap. xxi et xxxi. ſub fine. (b) Gen. ch. xiii. 14. 15.

or unhappy, and never poſſeſſed but a ſmall point of the habitable earth; and therefore, this promiſe, and all the others, where mention is made of poſſeſſing the earth, and a land flowing with milk and honey, which is a Hebrew phraſe, to expreſs the greateſt degree of plenty, fertility, and delights, muſt not be underſtood of the preſent earth, nor of any ſpot of it; but of the earth renewed, re-eſtabliſhed and reſtored, promiſed to the elect, who are to reign upon it, with the Meſſiah, after his ſecond coming. Moreover, the fifth commandment, given to the Iſraelites, 'Honour thy 'father and thy mother, that thy days may be long upon the 'land, which the Lord thy God giveth thee,' is falſe, if the land, here ſpoken of, is to be underſtood of this preſent mortal life; for it is certain, that longevity is not always a conſequence, nor recompence of virtue, and ſubmiſſion to parents.

In fine, according to the reaſoning of St. Irenaeus, if all the promiſes made to the father of the faithful, to the patriarchs his children, and to all the elect of which they were chiefs, models, and types, are to be underſtood of this preſent earth, and of a little ſpot of it called Canaan, then all the plan of Providence is low, carnal, deſpicable, terreſtrial and unworthy of eternal wiſdom, goodneſs, and ſanctity, whoſe promiſes are never bounded to any thing finite, nor to perſons of any one nation or kindred, according to the fleſh, but eternal and ſpiritual. To think otherwiſe, is to adhere to the letter that kills, without knowing the ſpirit that quickens.

It is no wonder, that the fathers of the primitive church condemned, in a public council, the doctrine of the Millenarians, who had degraded, diſguiſed, and diſfigured this apoſ-

tolic tradition. Theſe low, material, literal, groſs interpreters of Scripture repreſented the glorious reign of the Meſſiah, as a terreſtrial ſtate, a temporal government, and a ſort of Mahometan paradiſe. They confined its duration literally to the ſpace of a thouſand years, tho' this be expreſly oppoſite to the Scriptures, as may be ſeen, from a thorough conſideration of the ſacred text. Tho' it be dangerous to venture upon any particular explication of the myſterious book of the Revelations, or to pretend to penetrate into the hidden ſenſe of all the ſublime truths therein contained; yet the laſt chapters, about the glorious ſtate of the elect, and the puniſhment of the damned, during the reign of the Meſſiah, after the day of judgment, ſeem pretty clear, and contain viſibly the following principles.

1. That at the ſecond coming of our Saviour, the devil will be enchained for a certain time. (a) 'And I ſaw an angel,' ſays the evangeliſt, 'come down from heaven, having 'the key of the bottomleſs pit, and a great chain in his 'hand; and he laid hold on the dragon, that old ſerpent, 'which is the devil and ſatan, and bound him a thouſand 'years, caſt him into the bottomleſs pit, ſhut him up, and 'ſet a ſeal upon him, that he ſhould deceive the nations no 'more, till the thouſand years ſhould be fulfilled.' All theſe images of keys, chains, and ſeals, are, no doubt, allegorical: but the truth hereby figured is, that the evil principle will be enchained after our Saviour's ſecond coming; ſhut up in the abyſs, where all his malice concentred, and turned upon himſelf and his companions, he will no longer make the earth a

(a) Revel. ch. xx. 1. 2. 3.

ſcene of wickedneſs and cruelty, of moral and phyſical evil. It is added, that during theſe thouſand years, the elect will live and reign with Chriſt upon the earth re-eſtabliſhed. 'They 'ſhall be prieſts of God and of Chriſt, and ſhall reign with 'him a thouſand years. The reſt of the dead will not riſe, 'nor live again, until the thouſand years be finiſhed.'

2. It is expreſsly added, that when the thouſand years are expired, (a) 'Satan ſhall be looſed out of his priſon, and ſhall 'go out to deceive the nations Gog and Magog, which are in 'the four quarters of the earth, to gather them together to 'battle; the number of whom is as the ſand of the ſea; they 'will compaſs the camp of the ſaints about, and the beloved 'city.' It is certain, that this cannot be underſtood of a purely celeſtial ſtate, ſince the felicity of the angels can never be interrupted, by a ſecond revolt of the devils in heaven. It would be far more abſurd and ridiculous, to explain this of any event, that is to happen, during the preſent ſtate of the earth; ſince it is expreſsly ſaid, that this prophecy is to be fulfilled, only after the reſurrection of the elect, the enchainment of Satan, and the glorious reign of our Saviour. It muſt then be underſtood, of the laſt effort of the devil and his angels, 'ere they be totally defeated. The nations called Gog and Magog numerous as the ſand of the ſea, cannot be the reprobate, ſince it is ſaid, in the ſame text, 'that theſe are not 'yet to riſe from the dead.' Some think, that by Gog and Magog we muſt not underſtand any beings of the human ſpecies, but two ſorts of degraded intelligences, different from the infernal ſpirits ſhut up in the abyſs, as we ſhall

(a) Revel. ch. xx. 7. 8. &c.

explain in the following chapter. It is added, that the devil, with all his forces, will be defeated, 'and thrown into the 'lake of fire and brimstone for ages of ages, with the beast, 'the false prophet, and the reprobate who are to rise after 'the thousand years, to be judged:' for, it is said, that 'the 'sea gave up the dead which were in it, that death and hell 'delivered up the dead which were in them, that every man 'was judged according to his works;' and in fine, 'that death 'and hell were cast into the lake of fire. This is the second 'death.' Here then, are two resurrections mentioned, the first is that of the elect, and the second, that of the reprobate.

3. The devils, the damned, and all sort of degraded intelligences, diabolical, human, and brutal are then to be thrown into the abyss and the lake of fire, till they be totally transformed and purified, and till all their inveterate malice and corruption be altogether, and for ever eradicated, destroyed and annihilated by the most exquisite torments. During this interval of the divine justice, our Saviour is still to reign upon earth, with the saints. For St. John, in the two following and last chapters of his divine Revelations, gives us a description of the paradisiacal earth restored to its primitive perfection and beauty; tho' the heavens shall be dissolved, the elements melt with fervent heat, the earth and all the works therein shall be burnt up, yet the substance of matter is not to be destroyed, for all the images made use of are material. The evangelist says, (a) 'And I saw a new heaven, and a 'new earth; for the first heaven, and the first earth were pas-

(a) Revel. ch. xxi. 1. 2. 3. &c.

'ſed away, and there was no more ſea.' How ridiculous would it be, to talk of a ſea in the celeſtial regions. Then he continues, 'and I John ſaw the holy city, the new Jeruſalem 'coming down from God out of heaven, prepared as a bride 'adorned for her huſband.' In the reſt of the chapter, he aſſures us, that all moral and phyſical evil is to be deſtroyed upon earth renewed and re-eſtabliſhed: matter is not to be annihilated, but matter is to loſe all its irregular forms, all is to be a glorious, luminous, tranſparent and paradiſiacal matter. 'Then there will be no need of the ſun, nor of the moon; for 'the glory of God ſhall enlighten it, and the Lamb ſhall be 'the light thereof.' As the luminous emanations of the Logos, are the light of all intelligences, ſo the rays of his glorious body will be the light of the new Jeruſalem. He does not ſay, that in this new earth reſtored to its primitive paradiſiacal form, there will be no ſun nor moon; for there were ſuch in Paradiſe, according to the ſolar ſyſtem deſcribed by Moſes: but this text ſeems to inſinuate, that the place and ſeat of the divine glory, which will be the garden of Eden renewed, and which is called every where the mountain of the Lord, the mountain of Zion, the holy mountain, the new Jeruſalem, will, during the reign of the Meſſiah, be illuminated by the immediate preſence of the glorious body of the Logos, which being material and corporeal, muſt have a definite place to reſide in. This does not prove, that in the renewed ſtate of the earth, the reſt of our terreſtrial ſphere will not be enlightned by the ſun and by the moon; but all ſhall be ſo enlightned, as that there ſhall be no night there, no viciſſitudes of feeble light and midnight darkneſs, as in our preſent ſtate: for then the

light of the ſun will be ſeven times greater than now, and the light of the moon, as that of the ſun.

4. It is no where revealed, how long this glorious reign is to laſt; and to confine its duration to a thouſand years, is diametrically oppoſite to the doctrine of the evangeliſt in his Revelations. For therein we ſee, that firſt of all, the elect are to riſe again, and to reign with Chriſt upon earth, during a thouſand years, while the devil is to be enchained, and thrown into the bottomleſs pit. Then, he is to be let looſe, and conſpire with Gog and Magog, to make war upon the ſaints; and laſt of all, he is to be totally defeated, and thrown, with all his accomplices, into the lake of fire together with the reprobate, that are to riſe again, and undergo the ſame infernal pains for ages of ages, εἰς τοὺς αἰῶνας τῶν αἰωνῶν. But, as we ſhall prove in the following chapter, this will not be the end and conſummation of all things. There is another glorious and univerſal ſcene of eternal love, and mercy to be manifeſted.

Theſe, then, are the three ſtates of the earth exalted, fallen, and re-eſtabliſhed, which are expreſsly revealed in Scripture. Let us now ſee, if we can find any veſtiges of theſe ſublime truths among the Pagans. We begin firſt with the Chineſe, the moſt ancient of all nations.

We have already remarked, that according to the prophetic ſtyle of the holy Scriptures, the glorious ſtate of the earth, in its primitive paradiſiacal beauty, is repreſented under the allegory of a ſacred mountain. This ſame term is oft made uſe of in the Chineſe monuments. We find theſe admirable expreſſions in an ancient book called CHAN HAI KING, in

deſcribing the mountain KOUENLUN, which was the middle of the world. 'All that could be deſired, wondrous 'trees, marvellous fountains, and flowery ſhades were found 'upon that ſacred hill, or hidden garden. This mountain is 'the inferior palace of the ſovereign Lord, and the animal 'KAIMING guards the entry of it.' The commentary upon this paſſage, calls KAIMING, a celeſtial animal, and PAOPOUTSEE, a SPIRITUAL ANIMAL. This is conform to the Hebrew prophetic ſtyle, which calls the heavenly ſpirits, living creatures, or animals; and thus, the Chineſe tradition is perfectly conform to the Moſaic revelation, which teaches, that the Cherubins with flaming ſwords were ſent by God, to guard the entry into the garden of Eden. The word KAIMING ſignifys, that which opens the underſtanding. Another author, called HOI AI NANG WANG, in ſpeaking of the firſt earth, ſays, 'This delicious garden, refreſhed with ze'phyrs, and planted with odoriferous trees, was ſituated in 'the middle of the mountain, which was the avenue of hea'ven. The waters that bedewed it, flowed from a ſource 'called the Fountain of Immortality. He that drinks of it, 'never dies. From thence flowed four rivers, a GOLDEN 'RIVER, betwixt the South and Eaſt; a RED RIVER, be'twixt the North and Eaſt; a PEACEFUL STREAM, be'twixt the South and Weſt; and the RIVER OF THE LAMB, 'betwixt the North and Weſt. Theſe magnificent floods 'are the ſpiritual fountains of the ſovereign Lord, by which 'he heals the nations, and fructifys all things.' What a wonderful reſemblance is there, betwixt this ancient tradition preſerved among the Chineſe, and the four rivers, which,

according to the Mosaic description, flowed from Eden? I do not know, even, if the four names given to the four rivers of Paradise, PHISON, GEHON, HIDDEKEL and PHERAD, may not be literally translated, the Golden river; the Red or fiery river; the Peaceful river; and the river of the Lamb. An exact analysis of the Hebrew etymologies will, perhaps, confirm this idea. The same author HOI AI NANG WANG adds, 'If you double the height of the mountain KOUEN-'LUN, it will become the supream heaven, where spirits live, 'and the palace of the great Lord and sovereign master. Another author of great antiquity called LOPI says; 'That 'they had learned from their ancestors, that there is really a 'mountain called KOUENLUN; but that hitherto, none could 'find it out.' TCHOUANGTSEE, in speaking of this primitive state, says, 'that it was the age of perfect virtue, and 'that all places were equally the native country of every man. 'The flocks wandered in the fields, without any guide; the 'birds filled all with their melodious voices; the fruits grew 'of their own accord. Men lived with the beasts, and all 'creatures were members of the same family. Man, entirely 'ignorant of all evil, never abandoned virtue, and lived in 'perfect innocence, with simplicity, exempt from all cupidi-'ty.' HOAINANTSEE says, 'that in the first age of perfect 'purity, all was in great concord, and the passions did not 'occasion the least murmur. Man united from within to so-'vereign Reason, all his actions from without were conform 'to sovereign Justice. His soul far from all dissimulation 'and falshood, received a marvellous felicity from heaven, 'and the purest delights from earth. The seasons observed

'immutable laws; the winds and rains did not disturb the 'earth; the sun and moon filled all with their benign influ- 'ences, and the five other planets never turned out of their 'courses.' The book SLEEKI adds, 'that in this first anti- 'quity and beginning of the world, the heavens and the earth 'corresponded to the desires of men; the seasons were al- 'ways temperate, without any extreams, and man was en- 'dowed with true virtue. Then there were no calamitys, 'sickness nor death; and this was called the great time of 'nature.'

We find, in the same books, several vestiges of the fall of man. In the book CHIKING, it is said, 'Heaven placed 'mankind upon a high mountain, but TAIWANG made it 'fruitless by his fault. VENWANG, or the King of Peace, en- 'deavoured to render to the mountain its primitive beauty: 'but TAIWANG contradicted, and opposed his will.' The same book says, in another ode, 'Why did TAIWANG 'plunge us into so many miserys? why was he the cause of 'our being banished from our native country? he overtur- 'ned our house, he filled our earth with thorns and briars, 'and he said, I am not guilty, I could not do otherwise.' The same book adds, (a) 'Our misery has lasted these many ages; 'the world is lost; vice overflows all, as a mortal poison. We 'possessed happy, fruitful fields, a woman robbed us of them; 'all was subjected to us, a woman threw us into slavery. She 'hates innocence, and loves vice. The wise husband raised 'up a bulwark of walls. The woman, by an ambitious de- 'sire of knowledge, demolished them. Our misery did not

(a) See Father du Haldes description of China. vol. II. pag. 313.

'come from heaven; but from a woman. She loſt human 'kind; ſhe erred firſt, and then ſinned. She kindled the con- 'flagration, that augments every day. Ah! unhappy PAOS- 'SEE, it was thou that kindled the fire, that conſumes us.' The interpreter LOPI ſays, 'After that nature was ſpoiled 'and degraded, the birds of the air, the beaſts of the field, the 'reptiles and the ſerpents conſpired to hurt man; after that 'man had acquired the falſe ſcience, all the creatures became 'his enemies.'

Theſe books talk of the renovation of the earth by the Saint. We have quoted already, in the foregoing chapter, many admirable paſſages on this head, when we ſpoke of the glorious reign, or triumphant ſtate of the Meſſiah. We ſhall content ourſelves, to add one paſſage more, on this glorious reſtitution of the earth, to its primitive paradiſiacal form. 'The Lord looks with pleaſure upon the ſacred mountain. 'It is the abode of peace; there grow none of the trees em- 'ployed to make warlike inſtruments. It is an eternal king- 'dom; it is the work of the moſt High.' In other places of theſe ſacred books, it is ſaid, 'that the kingdom of the mid- 'dle, is a kingdom, where the holy Son of heaven is to reign. 'He allows no wicked men to enter there; but he baniſhes 'them into the dark abodes of beaſts and monſters. The 'ſubjects of that kingdom are called TIEN-MIN, or heaven- 'ly people; LEANG-MIN, upright people; TSEE-MIN, 'people of the Son, becauſe they are governed by the holy 'Son of heaven, who perfects them from within, and from 'without; and nouriſhes them by his ſupream virtue and ce- 'leſtial doctrine, ſo that they cry out with joy, The Son of

'heaven is truly the father of his people, and the Lord of the 'univerſe.'

The Chineſe, who have no knowledge of the ſublime truths of our holy religion, do not know what to make of all theſe traditions, about a pre-exiſtent, paradiſiacal ſtate; and look upon them, as allegorical images of different revolutions, that happened under certain imaginary kings, emperors, and heroes of China, far more ancient, than the world. They apply alſo all the traditions, about the glorious kingdom of the Meſſiah, to their own empire, which is to conquer and ſubdue all nations. They look upon themſelves, as the elect, choſen, peculiar favourites of heaven; for this reaſon, they will have no commerce with other nations; and look upon all the reſt of the world, as profane, wicked, and reprobate.

We find ſome veſtiges of the ſame great truths among the Indians, Perſians and all the other oriental nations; tho' the fall of man and that of angels be oft confounded, and the three ſtates of the earth, in particular, with that of degraded nature, in general. We have but few traces left of the ancient theology of the Gymnoſophiſts, yet Strabo has preſerved to us a very remarkable one, which ſuppoſes the two ſtates of the world, that of nature in its purity, and that of nature corrupted. He ſays, (a) 'that Oneſicritus being ſent by 'Alexander the Great, to inform himſelf of the life, manners 'and doctrine of the Bramins, or Gymnoſophiſts; found a 'Bramin named Calanus, who taught him, that in the firſt 'origin of the world, plenty reigned over all nature. Milk, 'wine, honey, and oil flowed from fountains; but men ha-

(a) Strabo. lib. XV. pag. 713. 714. edit. Lutet. Pariſ. 1620.

'ving made an ill uſe of this felicity, Jupiter deprived them 'of it, and condemned them to labour, for the ſuſtenance of 'their lives.' The Perſian Magi, who followed the doctrine of the Indian Gymnoſophiſts; and were but deſcendants of the ſame ſchool, maintained, according to the teſtimony of Plutarch, that (a) 'the Mundan egg was at firſt ſhining, and 'tranſparent; that at length, Arimanius and his companions 'broke thorough this glorious ſhining egg, and immediately 'evil was blended and confounded with good. There will, 'in fine, come a time appointed by fate, when Arimanius 'will be baniſhed from the earth, which will change its form, 'become plain and even. Then men ſhall be happy, their 'bodies become tranſparent, and they ſhall all have one and 'the ſame life, language and government.' The Egyptians maintained the ſame principles, when they talk of the firſt happy reign of Oſiris, then of his death; and laſt of all, of his triumphs. The eſſential ideas are the ſame, tho' the names be different.

The Greeks and Romans had the ſame notions, as the Egyptians, Perſians, Indians and all the orientals. Heraclitus ſpeaks thus, 'My ſoul ſeems to vaticinate and preſage its 'approaching diſmiſſion from this its priſon; and looking 'out, as it were, through the cracks and cranys of this body, 'to remember theſe its native regions, from whence deſcending, it was cloathed with this flowing mortal body, made 'up of flegm, choler, blood, nerves, bones and fleſh.' The philoſophy of Plato, as we have ſhown, is an emanation of the Pythagorean doctrine; and we know, that Pythagoras

(a) Plutarch. de Iſid. et Oſirid. pag. 370.

derived his, from the ſages of Egypt, the Magi of Perſia, and the Indian Gymnoſophiſts whoſe ſentiments and philoſophy he had ſtudied. We may therefore look upon the Platonic ſcheme, as the quinteſſence of all the oriental learning on this important ſubject. This philoſopher ſpeaks thus of the primitive earth, (a) 'The ethereal earth, the firſt abode of ſouls, is 'placed in the pure regions of heaven, where the ſtars are ſea-'ted. We that live in this low abyſs, are apt to fancy, that we 'are in a high place, and we call the air the heavens; juſt like 'a man, that from the bottom of the ſea, ſhould view the ſun 'and ſtars through the waters, and fancy the ocean to be 'the firmament itſelf. But if we had wings to mount on 'high, we ſhould ſee, that there is the true heaven, the true 'light and the true earth. As in the ſea, every thing is alte-'red, and diſfigured by the ſalts that abound in it; ſo, in our 'preſent earth, every thing is deformed, corrupted and rui-'nous, when compared with the primitive earth, which was 'immenſe; whereas now, we know and inhabit, only a 'ſmall part of it.' By this, Plato and the ancients ſeem to believe, that the earth we now inhabit, is only a ſmall portion of a luminous ſtar detached from the ethereal regions, and changed into a dark, opake, groſs planet. In the ſame dialogue, he gives us this pompous deſcription of that ethereal earth, of which ours is only a broken cruſt; (b) 'In that 'ethereal earth, every thing was beautiful, harmonious and 'tranſparent; fruits of an excellent taſte grew there naturally, 'and it was watered with rivers of nectar; there men breath-'ed the light, as we breathe the air; and they drank waters,

(a) Platon. Phaedo. pag. 81. 82. (b) Platon. Phaedo.

'that were purer than air itſelf.' In the dialogue called Politicus, he names this primitive ſtate of the earth, the reign of Saturn, and deſcribes it in this manner. (a) 'God was then 'the prince and common father of all; he governed the 'world by himſelf, as he governs it now by inferior deities. 'Rage and cruelty did not then prevail upon the earth; war 'and ſedition were not ſo much as known. God himſelf took 'care of the ſuſtenance of mankind, and was their guardian 'and ſhepherd. There were no magiſtrates, nor civil polity, as 'there are now. All men were governed by right reaſon and 'the love of order. In theſe happy days, the fertile fields 'yielded fruits and corn, without the labour of tillage. Man-'kind ſtood in no need of rayment to cover their bodies, be-'ing troubled with no inclemency of the ſeaſons, and they 'took their reſt upon beds of turf of a perpetual verdure.'

Plato, in other places, deſcribes the manner how ſouls fell from the happy ſtate, which they enjoyed in this primitive, ethereal, celeſtial, paradiſiacal earth. He imputes their fall (b) 'to their neglecting to follow the God-guide unto 'the ſupra-celeſtial place, where they ſaw truth in its ſource; 'to their taking up with nectar and ambroſia, (that is, with 'the acceſſory felicity to be found in the enjoyment of the 'material pictures.) Thus, they grew heavy and ſluggiſh, 'broke their wings, fell down upon the earth, and entered 'into human bodies more or leſs vile, according as they had 'been more or leſs elevated. Souls leſs degraded than others, 'dwell in the bodies of philoſophers. The moſt deſpicable 'of all dwell in the bodies of tyrants, and evil princes.

(a) Plat. pol. pag. 537. 538. (b) Platon. Phaedrus. pag. 1223.

(a) 'It was after this degradation of ſpirits, that Saturn, the 'maſter of the univerſe, having quitted the reins of his empire, 'hid himſelf in an inacceſſible retreat. The foundations of the 'world were ſhaken by motions contrary to its firſt princi- 'ple, and laſt end; and it loſt its beauty and order. Then it 'was that good and evil were blended together.'

After this, Plato deſcribes the third ſtate of the earth, in the cleareſt terms, (b) 'In the end, leſt the world ſhould 'be plunged in an eternal abyſs of confuſion, God the au- 'thor of the primitive order, will appear again, and reaſſume 'the reins of empire. Then he will change, amend, embel- 'liſh and reſtore the whole frame of nature; and put an end 'to decay of age, diſeaſes and death.'

It is not only the philoſophers, but even the poets that have preſerved to us the nobleſt ideas of theſe three ſtates of the earth. In ſpeaking of the Golden age or reign of Saturn, they deſcribe it to us, as a happy ſtate, in which there were neither moral nor phyſical evil, neither crimes nor ſufferings. Then they repreſent the Iron age, as a time, when vice and calamities began, when all manner of miſerys came forth out of Pandora's box, and overflowed the face of the earth; at laſt, they ſpeak to us of the Golden age renewed, as a time, when Aſtrea is to return upon earth, when juſtice, peace, and innocence are to flouriſh again, with their original luſtre; and when every thing is to be reſtored to its primitive perfection.

Orpheus the moſt ancient of all the Greeks, ſays, in a

(a) Platon. polit. pag. 538. (b) Platon. polit. pag. 539. et Phaedr. pag. 1223.

fragment preſerved to us by Proclus, (a) 'Under the reign 'of Saturn, men were immortal, lived without labour, and 'in a perpetual youth.' The ſame poetical philoſopher ſays, according to the teſtimony of Plato, (b) 'that ſouls are here 'in a ſtate of puniſhment for faults committed in a pre-exiſ-'tent life; their body being a priſon to them, wherein they 'are kept in cuſtody till their debts and faults be expiated, 'and this body is therefore called Σῶμα, or Σημα, a ſepul-'chre.'

(c) Heſiod, ſpeaking of this primitive earth, ſays, 'The 'celeſtial Gods formed firſt a golden race of men, who lived 'like Gods under the reign of Saturn; without toil, or vexa-'tion; paſſions, or vices. They poſſeſſed all ſorts of good '(both moral and phyſical.) The fertile earth, of its own ac-'cord, brought forth all kinds of fruits in variety and abun-'dance; they enjoyed in perfect tranquillity, all imaginable 'pleaſures, according to their wiſh and choice. Troubleſome 'old age did not moleſt them; dear to the happy Gods, they 'paſſed their peaceful days in joys and delights, feeding up-'on apples. At length, they were tranſlated to a ſuperior 'life, as in a ſweet ſleep.'

(d) Lucretius himſelf had ſome ideas of this happy ſtate. 'The world, ſays he, in its firſt infancy, ſuffered neither ex-'ceſſive colds, nor immoderate heats, nor impetuous winds; 'all was temperate, and a perpetual ſpring reigned over the 'face of the whole earth.'

(e) Ovid is very full on this head. 'The world began by

(a) Orph. apud Proclum. theol. Platon. lib. V. cap. x. (b) Platon. Cratylus. pag. 400. ed. Steph. (c) Heſiod. opera et dies lin. 108. (d) Lucret. lib. V. lin. 698. (e) Ovid. Metamorph. lib. I. fab. 3.

'a Golden age. Men then obſerved the principles of fideli-
'ty and juſtice, without being conſtrained by penal laws.
'Fear was not the motive of their obedience; puniſhments
'were unknown. Then there were no criminals that trem-
'bled in the preſence of their judges. The peace and ſecuri-
'ty, in which men lived, were not the effects of force and
'authority. The towns without walls or ditches were an aſ-
'ſured aſylum to all their inhabitants. Trumpets, helmets,
'ſwords and all warlike inſtruments were then unknown,
'and armys were uſeleſs to aſſure a ſweet and peaceful life to
'the citizens. The earth, untorn by the plough, furniſh-
'ed all ſorts of fruits, to the inhabitants thereof. An eternal
'ſpring reigned over all the globe. The ſoft zephyrs enlive-
'ned, and ripened by their heat, the flowers that grew of
'their own accord. The harveſt ſucceeded, without any ne-
'ceſſity of tillage, or ſowing. Rivers of milk, nectar and ho-
'ney flowed every where.'

(a) Virgil ſpeaks much after the ſame manner; 'under
'the reign of Saturn, before that of Jupiter, the huſbandmen
'did not till the ground. It was not then allowed to divide
'the lands in portions, and ſet marks to diſtinguiſh each
'man's heritage. All was in common to all, and the earth
'uncultivated furniſhed abundantly of its own accord, with-
'out any tillage. In this firſt age of the world, there were
'no other days, but thoſe of a perpetual ſpring, without any
'ſucceſſion of ſeaſons. The ſpring reigned over all the earth,
'and the ſun ſhowed no other weather to happy men. The

(a) Virgil. Georg. lib. I. l. 125. et lib. II. 336.

'Eaſt-wind ſoftened its murmurs, not to excite any cold 'breezes: ſuch were the happy times of the Golden age.'

According to theſe two poets, the ſituation and influences of the celeſtial bodies, muſt have been quite different from what they are now, with regard to our planet; for otherwiſe, ſpring could not have been perpetual, nor could nature have produced ſpontaneouſly, nor could all have abounded every where, with the moſt uſeful and delicious productions, poetically expreſſed by rivers of milk, nectar, and honey. It was much after the ſame manner, that the Hebrews deſigned the paradiſiacal Canaan, or the earth re-eſtabliſhed. They call it a land flowing with milk and honey.

(a) Ovid, Horace, and Juvenal deſcribe the degraded ſtate of nature by the moſt odious images, and in the moſt lively colours. The firſt, like Heſiod, divides this ſtate into the ſilver, the brazen and the iron age, to ſignify the different gradations of corruption, from generation to generation; and indeed, nothing is more natural, than to believe, that men did not become all of a ſudden ſo corrupt, as they are now.

Ovid ſays nothing of the renovation of the Golden age; but Virgil has preſerved to us a noble monument of tradition, upon this glorious reign of the Meſſiah, which he calls the return of Aſtrea upon earth. (b) 'The laſt age foretold by 'the Sybils is near. The great revolution is at hand. Aſtrea 'is ready to return to the earth. The happy reign of Saturn 'is going to be renewed. A child, of a ſuperior order, is ve-'ry ſoon to deſcend from heaven upon earth. At his birth, 'the Iron age will ceaſe, and the Golden age will be re-eſtabli-

(a) Ovid. Metamorph. lib. I. fab. 4. 5. 6. Juv. Sat. VI. (b) Virgil. ecclog. IV.

'ſhed. Crimes will be baniſhed, and the world be delivered 'from all its fears. Then the earth will become fruitful, as 'at firſt, and produce every thing every where.' Virgil, by meer flattery, applys this ancient tradition, about the Meſſiah, to Marcellus ſon of Octavia, nephew and adoptive child of Auguſtus; and ſo mixes the primitive tradition, with ſome images that degrade it: but ſtill the ſubſtance is preſerved; I mean the advent of a Son of God; that was to come down from heaven, and deliver the earth from all moral and phyſical evil.

Seneca the tragedian had the ſame ideas, as Virgil. We change the order of his narration, but preſerve all his thoughts. In ſpeaking of the primitive ſtate of the world, he ſays, (a) 'Then virgin Juſtice, ſpouſe of the great God, ſent 'from heaven, with holy Fidelity, governed the earth with 'ſweetneſs. Mankind knew neither wars, nor arms, nor the 'cruel ſound of trumpets, nor fortified citys. The high 'ways were open to all; all was in common with every one. 'The joyful earth, like a tender mother, diſcloſed, of her 'own accord, her fruitful womb, to all her pious children.' Then the poet deſcribes the ſtate of degradation, or the Iron age, under the moſt melancholy images of rapine, wars, diſcord, paſſions, vices, and ſufferings of all kinds. In the ſame place, he ſpeaks thus of the third ſtate, 'Haſte and come, laſt 'and great day, when the heaven ſhall fall into confuſion, 'and their ruins cruſh the impious ſet of men, in order to 'bring forth a better race; ſuch as they were heretofore, 'when Saturn reigned over the beginning world.'

(a) Senec. tragaed. Octaviae. act. II. 385.

Thus, all the Greek and Roman poets ſpeak, as their philoſophers: thus, all the ſages of antiquity, both ſacred and profane, Jewiſh and Pagan, agree in the ſame great ideas, about the three ſtates of the earth elevated, fallen, and reſtored. It was then great impudence, folly, or ignorance in the Chriſtian mythologiſts, to make all that we find in the Pagan records, about the Golden age, the Iron age, and the return of Aſtrea, paſs for meer fictions, or at leaſt, for degradations of the Scripture doctrine. On the contrary, it is the ſcholaſtics and Chriſtian fabuliſts, that have obſcured and adulterated the Noevian tradition, and the true Scripture-doctrine of the three ſtates of the earth. They have trumped up many wild fictions on this head, altogether unknown to antiquity, both ſacred and profane; as for example, that the primitive paradiſiacal ſtate was enjoyed only by the original pair of the human ſpecies; that Paradiſe was confined to a little ſpot of the earth called Eden; that our firſt parents remained therein, only an hour, a day, a month, or a year; that the conſtitution of the earth in general, and that of the human body in particular, was much the ſame, as now; and in fine, that all the human race forfeited this glorious ſtate, for the ſin of a man and woman, to whom their ſouls have no more relation, than to that of Nero or Meſſalina. Fables, that have no foundation in reaſon, Scripture, nor tradition.

Before we end this article, we ſhall examine what were, are, and will be, the nature and qualities of the human body, during theſe three ſtates of the earth; and we ſhall endeavour to ſhow, that, according to the doctrine of the Scriptures, and the ancients, our corporeal vehicle was, is, and will be, con-

form to the reſt of matter, during theſe three periods of the paradiſiacal, degraded, and re-eſtabliſhed earth. In order to prepare the proofs of this great truth, we muſt recall here two principles already demonſtrated.

1. We have ſhown in the firſt Part, that creation is a repreſentation of God from without; that he can repreſent himſelf in two manners, by living images and ſimple pictures; and in fine, that in the firſt conſtitution of nature, all the intelligent images were full of Life, Light, and Love; and that all the material pictures were luminous, tranſparent and harmonious, without any moral, or phyſical evil, ſin or ſufferings, ſpiritual or corporeal death, darkneſs, or diſcord.

2. We have ſhown in this chapter, that, according to the Moſaic coſmogony; man was at firſt created in a ſtate of immortality and delights; that if he had continued in that happy ſtate, his body would have been immortal; that its qualitys then, were ſuch as they will be after the reſurrection; that by the curſe introduced into nature, ſince the fall, the phyſical forms of the material pictures were changed, as well as the moral qualities of the intelligent images. We ſhall now endeavour to ſhow, that, according to the Scriptures of the Old and New Teſtament, and the conſtant doctrine of both ſacred and profane antiquity, our glorious paradiſiacal bodys are, during this mortal degraded ſtate, incruſtated, veiled, and impriſoned with dark caſes of groſs fleſh.

The ſacred oracles ſtill repreſent the future body of the righteous, as glorious, ſplendid, luciform and ſunlike. (a) 'In the time of their viſitation,' ſays the author of the book

(a) Wiſdom. ch. iii. 7.

of wiſdom, ‘ The righteous ſhall ſhine forth. (a) ‘ They ‘ that be wiſe,’ ſays Daniel, ‘ ſhall ſhine as the brightneſs of ‘ the firmanent, and they that turn many to righteouſneſs, ‘ ſhall ſhine as the ſtars for ever and ever.’ This ſpiritual body, which we had in Paradiſe, and which we are to have after the reſurrection, is what the ancient Hebrews called The angelical cloathing of the ſoul, and eagles wings. Thus, we read in the Gemara of the Sanhedrin, (b) ‘ If you aſk, ‘ what ſhall become of the righteous, when God ſhall re- ‘ new the world? the anſwer is, God will make them wings, ‘ like eagles; whereby they ſhall fly upon the face of the ‘ waters, in the air, and thro’ all the celeſtial regions, like the ‘ angels.’

The New Teſtament ſpeaks, like the Old: St. Matthew ſays, (c) ‘ Then ſhall the righteous ſhine forth as the ſun, in ‘ the kingdom of their Father.’ The ſcholaſtic mythologiſts, underſtanding nothing of the true doctrine of our glorious, paradiſiacal bodys renewed and reſtored to their primitive form, interpret all theſe texts, both of the Old and New Teſtament, in an allegorical ſenſe, of the beatitude of our ſpiritual part, and not of the luminous, glorious, immortal qualities of our material vehicles, before the fall and after the reſurrection. But it is plain that the Scriptures unite both, and ſtill join the future felicity of ſouls, with the reſurrection of their glorious bodies. We muſt not ſeparate what God has united.

St. Paul preaches this doctrine in many different places,

(a) Dan. xii. 3. (b) Gemara ch. xi. pag. 92. (c) Matth. chap. xiii. 43.

under various, beautiful images. In his epiſtle to the Corinthians, he ſays, (a) 'For we know, that if this earthly taber-
'nacle were diſſolved, we have a building of God, an houſe
'not made with hands, eternal in the heavens. For in this
'we groan, earneſtly deſiring to be cloathed upon with our
'houſe that is from heaven; not for that we would be un-
'cloathed,' (or quite ſtriped naked of all body) 'but ſo cloa-
'thed upon, that mortality may be ſwallowed up of life.'
Here then, is an earthly tabernacle, and a celeſtial houſe, or body, which is to ſwallow up our mortal cruſt, or dark caſe of fleſh; and ſo to become vital and immortal. Now, as we have ſaid oft elſewhere, we are to be reſtored, in a future ſtate, to what we were in a primitive one; for what never was before, cannot be called a Reſtoration. The ſame apoſtle ſays, in his epiſtle to the Romans, that, (c) 'the whole creation
'groans, till it be delivered from the bondage of corruption
'into the glorious liberty of the ſons of God, or angels; and
'that we ourſelves groan, waiting for the adoption, or re-
'demption of the body.' Here then, is a bondage of corruption, under which, the whole of nature groans, and even our bodys, till they be delivered from all the noxious qualities contracted by the fall, and become like to the angels, whom, we ſhall ſhow in the next chapter, to be cloathed upon with glorious, material, immortal vehicles.

The ſame apoſtle, in talking of the doctrine of the reſurrection, ſpeaks thus, in his firſt epiſtle to the Corinthians, (c) 'Some will ſay, How are the dead raiſed; and with what

(a) II. Corinth. ch. v. 1. 2. 3. 4. (b) Rom. viii. 21. 22. 23. (c) I. Cor. ch. xv. 35. to the end.

'body do they come? Thou fool, that which thou ſoweſt is 'not quickned except it die; and that body which thou ſow-'eſt, is not the body that ſhall be. God giveth it a body as it 'pleaſes him, and to every ſeed its own body. There are ce-'leſtial bodies, and terreſtrial bodies; the glory of the celeſtial 'is one, and the glory of the terreſtrial is another. So alſo is 'the reſurrection of the body, it is ſown in corruption, it is 'raiſed in incorruption. It is ſown in diſhonour, it is raiſed in 'glory; it is ſown in weakneſs, it is raiſed in power; it is ſown 'a natural body, it is raiſed a ſpiritual body. There is a na-'tural body and a ſpiritual body.' Thus, the apoſtle compares what he calls the celeſtial, glorious, immortal, incorruptible, ſpiritual body to the SEED; and what he calls the terreſtrial, inglorious, mortal, corruptible, natural body, to the huſk, that periſhes, and decays, and that is to be deſtroyed and ſwallowed up by life. Hence, he adds in the fiftieth verſe, 'That fleſh and blood cannot inherit the kingdom of 'heaven; neither can corruption inherit incorruption.' As if he had ſaid; It is not this groſs, dark, corruptible caſe of fleſh, that ſhall riſe again, but that glorious ſeed of immortality, that is impriſoned in this mortal huſk. It will be the ſame numerical, celeſtial, ſpiritual body, that will riſe again, the ſame immortal ſeed, the ſame principle of life, the ſame paradiſiacal body we had in our pre-exiſtent ſtate, before it was ſhut up, impriſoned and cloathed upon with mortality, with this dark, opake cruſt of fleſh, that decays every day, and changes every ſeven years. St. Paul continues, in the ſame chapter, to ſpeak thus. 'Behold I ſhow you a myſtery, 'we ſhall not all ſleep, or die, but we ſhall be changed,'

transformed into a celeſtial, angelical figure. 'In a moment, 'in the twinkling of an eye, at the laſt trump, the dead ſhall 'be raiſed incorruptible. The elements ſhall melt with fer-'vent heat.' The preſent conſtitution of nature ſhall be diſſolved, and we ſhall be changed; they that are alive then, upon earth, ſhall be transformed, their mortal, natural, terreſtrial dark caſe ſhall become immortal, ſupernatural, ſpiritual, luminous and tranſparent, 'for this corruptible muſt put on 'incorruption, and this mortal muſt put on immortality.' All that is terreſtrial, diſſoluble, corruptible and carnal muſt diſappear, be diſſolved, be deſtroyed, and become celeſtial, incorruptible and immortal.

In fine, St. Paul diſtinguiſhes, not only, betwixt the celeſtial body, and the terreſtrial cruſt; but alſo, betwixt the PURE SPIRIT, and the celeſtial vehicle; the firſt he calls PNEUMA, and the laſt PSYCHE. (a) 'The word of God,' ſays he, 'is quick and powerful, and ſharper than any two-'edged ſword, piercing even to the dividing aſunder of the 'ſoul and ſpirit,' ψυχῆς τε καὶ πνεύματος, Animae et Spiritus, the ſoul and ſpirit. By the ſoul, is meant here, the principle of life and motion, or the celeſtial, immortal vehicle. Thus, he ſeems to ſuppoſe, that man is compoſed of three parts, the pure ſpirit, or living image of the Deity called πνεύμα; the celeſtial vehicle, or ψυχῆ; and the mortal body, or σῶμα.

This triple diſtinction of SPIRIT, SOUL, and BODY, ſeems to have been a moſt ancient doctrine, common to all nations, from the earlieſt times of the world. We have already ſhown, that there is a perfect affinity, betwixt the Egyp-

(a) Hebrews. ch. iv. 12.

tian theology, and that of the oriental nations. We have alſo ſhown, that the Greeks, and eſpecially Pythagoras, Socrates, and Plato borrowed all their philoſophy from the Egyptians. Now, if it can be ſhown, that this was the doctrine of theſe laſt philoſophers, we may in aſcending by degrees the firſt ages of the world, conclude, that St. Paul's doctrine was that of the Noevian patriarchs; becauſe the orientals and Egyptians deſcended originally from the ſons of Noah, who peopled theſe countrys. Now, it is plain from the Pythagoreans and Platoniſts, that theſe two great philoſophers believed man compoſed of three parts. Thus, Nemeſius ſays, (a) 'There are ſome, among others Plotinus, who 'are of opinion, that the ψυχῆ, is different from the νοῦς, 'and conſequently make men conſiſt of three parts, σῶμα, 'ψυχῆ, and νοῦς; whom Appollinaris Biſhop of Laodicea 'followed.'

Porphyry ſays, (b) 'That the ſoul is never quite naked 'of all body; but has ſtill ſome corporeal vehicle joyned with 'it, agreeable to its actual diſpoſition; either a purer or im-'purer one: but that upon its firſt quitting this groſs earthy 'body, the ſpiritual body which accompanieth it, as its ve-'hicle, muſt needs go away foul and incraſſated with the 'groſs vapours, and ſteams thereof, till the ſoul afterwards, 'by degrees, purging itſelf, this becometh at length a dry, 'pure ſplendor which hath no miſty obſcurity.

Philoponus ſays, (c) 'That the ſoul hath, after death, a 'ſpirituous, aerial body, in which it acteth, and which ſerves

(a) Nemeſ. de nat. Hom. Graeco-Lat. edit. Oxon. 1671. 8vo. (b) Porphyr. vita Pythag. pag. 77. (c) Philop. proem. in Ariſt. de anima.

'as its vehicle and ſubject.' He adds further, 'what body is 'that, which is joined with the ſoul, after the diſſolution of 'this terreſtrial body? certainly it can be no other, than a ſpi- 'ritual body. Now the ancients affirmed, that this Pneuma- 'tical body, was not organized; but did the whole of it, in 'every part, exerciſe all the functions of ſenſe, the ſoul hea- 'ring, ſeeing and perceiving all ſenſibles by it in every part. 'For which cauſe, Ariſtotle affirmeth in his metaphyſics, 'that there is but one ſenſe and one ſenſory. By this one 'ſenſory, Ariſtotle means the ſpiritual, ſubtile, and aereal bo- 'dy, in which the ſenſitive power reſides, and immediately 'apprehends through the whole and every part of it all ſen- 'ſibles, ſo that this ſubtile vehicle is all ear, all eye, and all 'taſte.' The ſame philoſopher adds, 'The ſoul, after death, 'continueth in the aerial body, till being fully purged, it be 'carried aloft and freed from all iraſcible and concupiſcible 'paſſions, and then doth it put off, by a ſecond death, the 'aerial body, as it did the terreſtrial; wherefore, the ſame 'ancients ſay, that there is another heavenly body always 'joined with the ſoul, which is immortal, luminous, and 'ſtar-like.'

Proclus, in his commentary upon Timaeus, ſays, (a) 'Whilſt we remain above, we have no need of theſe divided 'organs, which now we have when we deſcend into mortal 'life: but the uniform, lucid, or ſplendid vehicle is ſuffici- 'ent, this having all the ſenſes united in every part of it.' The ſame author ſays elſewhere, (b) 'the human ſoul hath ſuch 'an ethereal vehicle belonging to it, as Plato himſelf inti-

(a) Proclus in Timaeum Platon. pag. 164. (b) Id. pag. 290.

'mates, when he ſays, that the Demiurgus placed firſt the 'ſoul in a winged chariot.'

Hierocles aſſures us, that this doctrine was tranſmitted down to his age, from the higheſt antiquity, and the Chaldaic philoſophers: for, ſays he, (a) 'The oracles call the lu-'minous, ethereal body, the thin and ſubtile vehicle, or cha-'riot of the ſoul.' By the oracles, he means the Chaldaic philoſophers, who called the luminous vehicle, the plain even ſurface. 'Take care not to defile the ſpirit, nor to make the 'plain ſurface deep, hollow and unequal.' Pſellus gloſſeth thus upon that maxim or proverb. 'The Chaldaic philoſo-'phers called the luciform, pure, and pellucid veſtment of 'the ſoul, the even, plain ſurface.' Hierocles continues thus, (b) 'man is a rational ſoul, with a congenial, immortal bo-'dy. This was the doctrine of the Pythagoreans, which 'Plato explained, comparing every divine and human ſoul 'to a charioteer, with a winged chariot. To purify this lu-'minous body, we muſt lay aſide the pollutions of matter, 'betake ourſelves to ſacred purgations, and the ſtrength that 'joins us to God, and excites us to fly from this mortal 'abode..... Since our luminous body is joined to a mor-'tal body, we ought to purge, and free it from all ſympathy 'with the laſt..... The purifications of the rational ſoul 'are before hand of ſervice to the luminous body; that by 'them, this alſo becoming winged, it may not be hindred in 'its journey upwards..... The "ſplendid luciform body,"

(a) Hierocles, aurea carm. Cantab. an. 1703. pag. 213. 214. (b) Hierocles ibid. pag. 293.

'lyeth in this mortal body of ours continually inſpiring it 'with life, and containing the harmony thereof.'

Suidas tells us out of Iſidorus, (a) 'That, according to 'ſome philoſophers, the ſoul had a luminous vehicle called 'ſtar-like, ſun-like, and immortal, which luciform body is 'now ſhut up within this terreſtrial body, as light in a dark 'lanthorn.'

Galen ſays, (b) 'The ſoul is an immaterial ſubſtance, 'which has a luciform, ethereal body, for its firſt vehicle, 'by which, as a medium, it communicates with the groſs, 'terreſtrial body. Now this lucid, ethereal body is extended 'throughout, and contained in the brain, from which life, 'and ſenſe are communicated to all the members.'

By theſe quotations it appears, that the Platoniſts, Pythagoreans, Egyptians, Chaldeans, and all the Orientals believed, that the ſoul had an ethereal, aerial, and terreſtrial veſtment, cloathing, or tabernacle; that they put off the laſt by natural death; the ſecond by a ſupernatural death in a ſeparate ſtate; and that they retained the laſt for ever. As they were fully perſwaded of the doctrine of Pre-exiſtence, that all lapſed ſouls fell from the higheſt heavens, and that this fall was gradual, from a celeſtial ſtate to an aerial, and thence into a terreſtrial one, they fancied that all ſouls had a triple material vehicle conform to theſe three ſtates. All this pretty, ingenious fiction came, from their not underſtanding perfectly, or their having adulterated, the true Noevian tradition. The ſacred oracles teach us, that the ethereal, aerial and terreſtrial body are all eſſentially the ſame; but with dif-

(a) Suidas in verbo Αυχοειδες. (b) Galen. dogm. Hippoc. et Platon. lib. VII.

ferent qualities and forms according to the different ſtates of the ſoul. The terreſtrial body is that mortal huſk, dark caſe, and corruptible cruſt we have contracted ſince the fall. The aerial is the paradiſiacal body we had before the fall, and which we ſhall have after the reſurrection, during the glorious reign of the Meſſiah upon earth. The ethereal body is that which we ſhall have, upon the general reſtitution of all beings, and when all lapſed intelligences ſhall become perfectly ſangelical, both as to their ſpiritual qualitys and corporeal forms, as ſhall be ſhown in the next chapter.

Our groſs, mortal, ſenſible body of fleſh and blood is ſomething purely accidental to our nature; it is always flowing like a river. It never continues the ſame; it paſſes away by inſenſible tranſpiration, its liquors are in a perpetual flux and circulation. We have not always the ſame numerical fluids, nor ſolids in our infancy, manhood, and old age. It is not then, theſe groſs elements of fleſh and blood that are to riſe again, but that glorious ſeed of immortality which St. Paul calls the Spiritual Body.

The Pagan philoſophers, as we have ſeen, believed that the ethereal vehicle followed the ſoul into another life, immediately after death; and that then we were not quite ſtript naked of matter. The ſacred oracles teach nothing expreſly on this head; they ſeem to inſinuate, that after death, human ſouls remain in a ſeparate ſtate, detached from all matter, purely intellectual, and that the ſpiritual body, the immortal ſeed, the incorruptible Monad will, for reaſons known to God, be ſown in corruption, remain buried after death in the common maſs of matter, till the reſurrection; when the

face of the earth will be renewed by purifying flames, and a general conflagration, which will purge our globe of all that dark and earthly drofs, which it has contracted by the fall. It is then, that thefe expiatory flames will change, transform and chryftalize our material vehicles, and reftore them to their primitive paradifiacal form, to live and reign with Jefus Chrift upon earth, in his glorious kingdom, till the total reftoration of all things. After this general re-eftablifhment of all lapfed beings, human and diabolical; our material vehicles will be transformed anew into luminous bodies, fhine as the fun, and become altogether ifangelical, or like to the angels, who are all united to fome fort of matter, as fhall be fhown, in the following chapter.

CHAP. V.

Of the three States of degraded Angelical Nature.

IN order to display the whole of the beautiful plan of Providence, it is not sufficient, to show, that the earth in particular, will be restored to its primitive paradisiacal form. We must further prove, that, according to the doctrine of the Scriptures, the whole of degraded nature is to be re-established in its original lustre, perfection and purity. We have already shown in the first part of this work, (1) That God's ultimate design in creating, was to represent himself from without, such as he is from within. (2) That he is in himself all life, light and love. (3) That all his material pictures and living images must, upon their first creation, have been representative of his divine perfections: (4) And in fine, that evil whether moral or physical cannot be eternal; it was not from the beginning, and it must end. We shall now endeavour to show, that the angels were at first created in a most happy state; that they fell from it by their revolt; and that after ages of ages, all lapsed and reprobate spirits will at last be restored, to their primitive perfection and felicity.

We have hinted, in the last chapter, that, according to the Mosaical cosmogony, chaos and darkness could not be the first productions of the Almighty, and that therefore,

there is a great difference betwixt the original primitive creation, as it came pure from the hands of God, and the confusion, disorder, and deformity introduced into the solar system by the fall of angels. As the book of Genesis is probably, but an extract and abridgment of the antidiluvian and Noevian traditions, concerning the creation, Moses, in his rapid narration, does not enter into any full description of the primitive state of the angelical world, nor so much as mention the fall of angels, which is only hinted at, by a transient word about the chaos. We must therefore search the Scriptures, to see, if we can find any texts, to supply the want of the precious monuments that are lost. We happily find in the books of the Old Testament three texts, that will appear very clear and decisive to any man, that has meditated, digested, and adopted the four principles above-mentioned.

1. Job seems to insinuate the glorious happy state of the primitive creation, when he makes God speak thus to him (a), 'Where wast thou, when I laid the foundations of the earth? 'when the morning stars sang together, and all the sons of 'God shouted for joy?' The Hebrew words translated, 'when 'I laid the foundations of the earth,' may be rendered, 'ere I laid the foundations of the earth, and so means, 'ere I formed the paradisiacal earth, or if we preserve the adverb QUANDO WHEN, then the meaning is, 'when I created transpa-'rent, solid matter.' However this be, it is certain, that this universal jubilation supposes an universal felicity, in the intelligent images of the Deity called 'the sons of God, and the 'morning stars;' and since, by the fundamental laws of crea-

(a) Job. ch. xxxviii. 4. 7.

tion, there was a perfect analogy, betwixt the material pictures, and the living images, the first production of the corporeal world must have been all luminous, glorious and representative of the divine perfections.

2. The author of Ecclesiasticus seems also to have had in view, this primitive, original, uncorrupted creation, when he says, (a) 'The works of the Lord were done in judgment 'from the beginning; and from the time he made them, he 'disposed all the parts thereof. He garnished his works for 'ever, and in his hand are the chief of them to all generati-'ons. They neither labour nor are weary, nor cease from 'their operations; none of them hindereth another and they 'never disobeyed his Word, or Logos.' It seems insinuated by this text, that in the primitive, original state of nature, the productions of the Almighty were free from all moral and physical evil; that there was in them, no contradictory, nor self-destructive qualities, since none of them hindreth one another in their operations, and since none of them disobey the Word of God. This sure cannot be a description of the present state of nature, in our inferior sphere, since in the physical, we see a continual combat of elements, and in the moral, an universal corruption.

3. The Prophet Ezekiel defines the glorious state of the angelical world, and the fallen cherubin, under the type of the King of Tyrus. TUR, or TYR, in the Syriac Hebrew language, signifys a mountain, or high place. Hence, the Greeks derived the word Τυρσὶς, and the Latins TURRIS, a tower, and TURGEO to swell, or puff up. So the King of Tyrus

(a) Ecclesiasticus. ch. xvi. 26.

ſignifys the King of Pride, which was the original ſin of the devils. And therefore, Job calls the devil, (a) 'The king 'over all the children of pride.' For the ſame reaſon, Iſaiah calls the apoſtate angels, whom God is to deſtroy, and caſt one day into the priſon, (b) 'the hoſt of the high ones that 'are on high.' Some literal interpreters explain this text, of the King of Tyrus, and ſo tranſlate in the future what ſhould be rendered by the preterit. We ſhall follow the Hebrew original, and the Greek verſion, as near as we can. The prophet ſpeaks thus, (c) 'Thou waſt the ſummit of all God's 'works, full of wiſdom and perfect in beauty. Thou lived in 'Eden the garden of God. Every precious ſtone was thy 'covering, or apparel. All melody and harmony was prepa- 'red in thee, in the day that thou waſt created. Thou waſt 'the anointed Cherub that protected all the celeſtial quires, 'and I ſet thee ſo. Thou waſt upon the holy mountain 'of God. Thou walked up and down in the midſt of the 'luminous ſtones. Thou waſt perfect in thy ways, in 'the day that thou waſt created, till iniquity was found in 'thee.' How ridiculous is it, to apply thoſe expreſſions of protecting Cherub placed in the garden of God, cloathed with glory, filled with wiſdom, perfect in beauty from the day thou waſt created, to any mortal, terreſtrial king, conceived in iniquity, brought forth in ſin, and infected with original guilt. In this text, the celeſtial abodes, primitive ſeat of the fallen angels are deſcribed, under corporeal images, as ſhining with precious ſtones; and the ſeraphic ſpirits are ſaid, to be cloathed with theſe luminous garments, by which is

(a) Job. ch. xli. verſe laſt. (b) Iſaiah. ch. xxiv. 20. to the end. (c) Ezekiel. ch. xxviii. 12. to 20.

meant, the luciform, glorious body; for, as we ſhall ſhow very ſoon, all finite ſpirits, celeſtial, terreſtrial and infernal, are, ſome how, or other, united to corporeal vehicles, according to the doctrine of the Scriptures and primitive fathers, yea, all antiquity, both ſacred and profane.

The moſt part of the Jewiſh Rabbins, Hebrew Cabbaliſts or mythologiſts, ſpeak as Job, the author of Eccleſiaſticus, and the Prophet Ezekiel, concerning the firſt ſtate of the angelical world, before the fall of rebellious ſeraphins; they laugh at the Chriſtian ſchoolmen, who pretend, that the firſt production of the Almighty was darkneſs, chaos and confuſion. They ſpeak of ADAM KADMON, or the primitive world, as all luminous, tranſparent and beautiful. I could multiply volumes on this head; but as the Cabbaliſts have loſt all credit among the learned, becauſe of the extravagant fictions mixed in their mythologies, I ſhall ſuperſede that vain oſtentation of learning; and haſte to the ſecond ſtate of the angelical world, or the defection of rebellious ſpirits.

It is a common opinion among men of all countrys, ages and religions, that there are immortal demons, or degraded ſpirits, that rebelled againſt heaven. This is no ſpecific, peculiar tenet of Chriſtianity alone; no ſect, communion, nor party, whether Pagan, Mahometan, Jewiſh, or Chriſtian, doubt of this great truth; ſave only the materialiſts, who have no notion of the great plan of Providence, and who, like ignorant ſchool-boys, fancy that nothing is real, but what is extended, palpable and material.

Moſes, in his coſmogony, from the very beginning of his third chapter, ſuppoſes, that the devil ſeduced the original

pair in Paradiſe. The author of the book of Job, or Moſes himſelf, repreſents the rebellious angels, as going to and fro upon the earth. The author of the book of Kings talks of lying ſpirits, that go about to ſeduce and deceive wicked princes. The prophets paint forth the fallen angel, under various types; and in the text above-mentioned, Ezekiel ſays expreſſly, that the King of Tyrus or pride, 'the protecting 'Cherub was caſt out, as profane, out of the mountain of 'God, becauſe of the multitude of his negociations,' or conſpiracies, for ſo the Hebrew word may be tranſlated. 'Thy 'heart, ſays the prophet, was lifted up, becauſe of thy beau-'ty; thou corrupted thy wiſdom, becauſe of thy brightneſs; 'and therefore, I caſt thee down to inferior places.' All the evangeliſts and apoſtles ſpeak, in the ſame ſtyle, of angelical ſpirits, that rebelled againſt heaven; and therefore were caſt down into darkneſs, and baniſhed from the beatific viſion. This, no man can deny, that reads the Scriptures: but few remark, that theſe ſacred oracles diſtinguiſh betwixt three ſort of degraded intelligences, or lapſed angels.

1. The firſt are theſe, that are already ſhut up in the abyſs, and that were ſo from the beginning of the world. Thus St. Peter ſays, (a) 'God ſpared not the angels that ſinned, but 'caſt them down to hell, and delivered them into chains of 'darkneſs, to be reſerved unto judgment.' St. Jude adds,(b) 'The angels which kept not their firſt eſtate, or principa-'lity; but loſt their own habitation, he hath reſerved in ever-'laſting chains of darkneſs, unto the judgment of the great 'day.' It is plain, by theſe two texts, that there is a local, de-

(a) II. Peter. ch. ii. 4. (b) Jude. verſe 6.

finite ſpace, or, at leaſt, a ſtate of privation, miſery and darkneſs called in Scripture, the Abyſs, the Pit, the Deep, where not all, but many of the rebellious ſpirits are reſerved in everlaſting chains, and darkneſs, till the judgment of the laſt day. It is then, that their torments will be redoubled, and that they will be thrown, (a) 'into the lake of fire,' and abandoned to the devouring flames of divine juſtice, which will penetrate into the moſt ſecret receſſes of their eſſence, in order to extirpate, transform, and annihilate all that is tainted, vicious, and radically corrupted in their natures. Thus, their phyſical torments will augment, while their moral evil is conſumed. This does not hinder but at preſent, they are caſt down into the abyſs, bound with chains of darkneſs, ſhut up with gates of braſs, and thereby debarred from all commerce with any other ſpecies of intelligent natures. This is the Pit, in which they are enchained, till they be thrown into the Lake, where they are to be purified. Theſe two places, tho' metaphorically repreſented by groſs, corporeal images, yet muſt never be confounded. They denote the two different ſtates of the ſeraphic chiefs, that rebelled againſt the moſt High. The Pit, the Deep, the Abyſs, the Priſon expreſs a total ſeparation from all the luminous, beatifying influences of God, and from all the delectable, amuſing ſenſations of nature; and a total privation of all their eſſential and acceſſory felicity, that can in the leaſt mitigate their miſery. 'The lake of fire, the furnace of brimſtone, the Tophet full 'of flames,' into which they are to be thrown after the great day of judgment, is the laſt effort of eternal juſtice, to puri-

(a) Rev. ch. xx. 10.

fy and transform them; to annihilate moral evil by phyſical torments. In the firſt ſtate, they feel the abſolute impotence, inexpreſſible darkneſs, and total miſery of intelligent beings, abandoned to their own ſolitary eſſence, without any ſalutary communication with the uncreated Original, or his created repreſentations. In the laſt ſtate, they will feel the effects of ſin-deſtroying, ſoul-purifying, heart-transforming juſtice and vengeance, jealouſy and love, (a) 'which is ſtrong as 'death, cruel as hell; and the coals thereof as the coals of 'fire, which have a moſt vehement heat.' When we have no juſt ideas of the great plan of Providence, many expreſſions in Scripture, which ſignify quite different ideas, and ſtates, appear to us ſynonimous and ſuperfluous.

2. The Scripture ſpeaks of another ſort of demons, that are not ſhut up in the abyſs, and that wander through the air, over the earth and in the ſeas, to execute the deſigns of eternal Wiſdom and Juſtice. Job contemporary with Moſes ſays, (b) 'upon a day when the ſons of God came to preſent 'themſelves before the Lord, Satan came alſo among them. 'And the Lord ſaid unto Satan, Whence comeſt thou? then 'Satan anſwered the Lord, and ſaid, From going to and fro 'upon the earth, and from walking up and down therein.' This myſterious text, tho' figuratively and poetically expreſſed, yet muſt not be underſtood in a purely allegorical ſenſe. By the LORD, in the Old Teſtament, is to be underſtood always the Logos humanized, the ſecond perſon of the trinity united to the ſacred pre-exiſtent humanity. By the 'ſons 'of God,' the angels cloathed with corporeal vehicles, who

(a) Cantic. or ſong of Solomon ch. viii. 6. (b) Job, ch. i. 6. 7.

ſerve as his miniſtring ſpirits, and are ſent thro' all the different parts of the material univerſe to execute his commands. They are ſaid to preſent themſelves before the Lord, in a local definite ſpace, where the ſacred humanity reſides: for this Preſentation cannot be underſtood, of a preſentation before the pure divinity, which, being preſent every where, wants no definite ſpace to convocate the angels before him; nor could theſe celeſtial ſpirits be ſaid to aſſemble in a place, if they were not embodied, as we ſhall ſoon ſee. It is added, that 'the devil came alſo among them, and that he goes to 'and fro upon the earth,' and therefore, is not confined and enchained in the pit. Moreover, the author of the book of Kings (a) repreſents 'the Lord as ſitting upon his throne, 'and all the hoſt of heaven ſtanding by him; and that there 'came forth a lying ſpirit who ſaid, I will go forth, and I 'will be a lying ſpirit in the mouth of all Ahab's prophets.' Theſe lying, deceitful, degraded ſpirits that wander in the air, and over the earth alſo, are called by the Prophet Iſaiah, (b) 'The powers of the air, and the hoſts of the high ones 'that are on high.' Such are the laws of the inviſible world, and ſuch is the economy of the Meſſiah's empire, to make uſe of both good and bad ſpirits, to execute his deſigns, during the reign of evil.

The New Teſtament confirms the doctrine of the old. St. Matthew the evangeliſt has a remarkable text, which proves, that all the devils are not yet ſhut up in hell, ſince they enter very oft into the bodies of men. He ſays, that the devils cryed by the mouths of the two poſſeſſed men, (c) 'Jeſus, thou

(a) I. Kings ch. xxii. 21. 22. (b) Iſai. ch. xxiv. 21. (c) St. Matth. ch. viii. 29.

'Son of David, art thou come hither to torment us before 'the time?' The evangeliſt St. Luke adds, (a) 'and the de- 'vils beſought him, that he would not command them to go 'into the deep.' Here then are devils, that are not yet ſhut up in the deep, in the pit, in the abyſs, and bound with chains of darkneſs, as theſe St. Jude and St. Peter ſpeak of; ſince they beg our Saviour, not to torment them before the time, before the day of the laſt judgment, when the angel, which St. John ſpeaks of in his Revelations, (b) 'ſhall come 'down from heaven, enchain the devil and ſatan the old 'ſerpent, and caſt him with all his accomplices into the bot- 'tomleſs pit, and ſhut him up, and ſet a ſeal upon him that 'he ſhould deceive the nations no more, till the thouſand 'years ſhould be fulfilled.' The ſame St. John calls the de- vil, in his goſpel, (c) 'The prince of this world.' St. Pe- ter adds, (d) 'be ſober and vigilant, becauſe your adverſary 'the devil walketh about, as a roaring lion, ſeeking whom 'he may devour.' St. Paul ſays, (e) 'We wreſtle not againſt 'fleſh and blood, but againſt principalities, againſt powers, 'againſt the rulers of the darkneſs of this world, and againſt 'ſpiritual wickedneſs in high places, or in the air, and there- fore he calls the devil, in another place,' (f) 'The prince of 'the powers of the air, that now worketh in the children 'of diſobedience.'

This is the conſtant doctrine of the ſacred oracles, which can alone reveal to us the ſtate and laws of the inviſible world. Unleſs we attribute omnipotence and omnipreſence

(a) St. Luke ch. viii. 31. (b) Revel. ch. xx. 1. 2. 3. (c) St. John. ch. xii. 31. (d) 1. Peter ch. v. 8. (e) Epheſians. ch. vi. 12. (f) Ib. ch. ii. 2.

to the devils in hell, or ſay, without any reaſon, that they are unchained, and let out of the abyſs, to ſport and play upon earth by poſſeſſing, and tormenting of poor mortals; we muſt allow, that there are two ſort of evil demons. The one ſhut up in the abyſs, and others that are not yet enchained. The firſt are the ſeraphic chiefs, the moſt obſtinate demons, the moſt vicious, perverſe, cruel ſpirits, who are ſhut up in chains of darkneſs, and there reſerved to the judgment of the laſt day, becauſe their force and malice is ſo inveterate, and ſo powerful, that, if they were let looſe, they would ſoon turn the earth into a chaos or hell. Others leſs criminal are as yet unchained, to execute the divine commands. They have a mighty power and empire in all the ſphere of degraded nature; not by the pure arbitrary inſtitution of God, as the ſchoolmen ſay; but, as a natural and neceſſary conſequence of the laws of the inviſible world; according to which, good unites to the good, and the impure with what is impure, as neceſſarily, as heavy bodys fall to their center, and lighter ones riſe upwards. Theſe demons are not inſpired, predeſtinated, nor excited by God to exert their cruelty upon men; but he over-rules and directs their deliberate, voluntary malice, to purify the good, to humble, puniſh, and make them ſuffer: not to tempt and ſeduce the bad, but to manifeſt, direct and govern the outward eruptions of their internal, wilful depravity; ſo that at preſent, all conſpires to contribute at laſt to the manifeſtation of God's ultimate deſigns, the final re-eſtabliſhment of all lapſed ſpirits, and their eternal horrour for all the moral and phyſical evil, to which they have been co-operators. Here we may cry out with the

apoſtle, O the height! depth and breadth of the divine wiſdom, his ways are unſearchable and paſt finding out. Minute philoſophers, little freethinkers, and dull materialiſts that believe nothing real, but what is extended, that the univerſe is nothing but a compound of atoms jumbled together by fortuitous chance; that there is no difference betwixt nature, and God; the uncreated intelligent architect, and his created material repreſentations, can have no idea of the ſublime beautys, order, laws and ſtatutes of the inviſible world; of the different ſtates and government of fallen and unfallen ſpirits, of the mixture of good and evil blended together in the ſphere of degraded nature, and of the means employed by Omnipotence, to reduce all to order. They judge of nature by a ſmall, broken, ruſty, ſhattered wheel or chain, that preſents itſelf to their narrow,bounded,poor,blind optic: they muſt be pitied and referred to another life, where they will be undeceived of all their pitiful ſophiſms. Theſe who know both ſacred and profane antiquity will judge otherwiſe, and look upon all the objects of ſenſe, as the leaſt and moſt deſpicable portions of nature.

3. Beſides theſe two ſorts of degraded intelligences, holy Scripture mentions a third ſpecies, that are ſhut up in, and ſerve to animate brutal forms. This Scripture-doctrine will at firſt ſight appear odd to thoſe, who have not digeſted and incorporated into their ſubſtance, the great principles laid down in the firſt Part, and who do not read the Scriptures with intelligence. We ſhall endeavour to ſearch into their true meaning, without prejudice or prevention.

Moſes, in the hiſtory of the creation, makes uſe of the

ſame Hebrew word NEPHESCH, tranſlated ANIMA VIVENS, LIVING SOUL, to expreſs the principle of life in beaſts and men. No diſtinction is put betwixt the NEPHESCH, which is ſaid, in the firſt chapter of Geneſis, to animate fiſhes, fowls and animals; and the NEPHESCH, or breath of life, which God is ſaid, in the ſecond chapter, to breathe into man. It is true, that the animals are ſaid already to poſſeſs this NEPHESCH, or immaterial principle, whereas God breathed it immediately into man, as a new creation. This makes ſome think, that after the fall of angels, they were not all ſhut up in the abyſs, as we have ſaid; but that ſome of them, after the diſſipation of the chaos, were condemned to animate brutal forms in Paradiſe, paſs thro' a ſtate of probation, which is always the ultimate end of God's puniſhments, be ſubjected to man, who had a ſovereign power over them, and that this dominion was the original ſource of their envy againſt man.

Moſes confirms anew this doctrine, in the third chapter of his divine coſmogony. He ſays expreſly, when he begins the narration of the fall of man, that in Paradiſe, before this fall, the ſerpent was the ſubtileſt, or as the Septuagint renders the Hebrew word, 'The moſt intelligent of all the beaſts of 'the field.' Therefore, all the beaſts were then intelligent, ſince what is now the ſerpent, was the moſt intelligent of all. This animal had an idea of God, of moral good and evil; he reaſoned and he ſpoke. All grant, that this ſerpent was the devil which animated this beaſt. Hence ſome conclude, that numbers of fallen ſpirits were united to the organized bodies of brutes, even in Paradiſe; and that Adam knew perfectly

their eſſence, diſpoſitions and characters, 'ſince he gave every 'one of them names,' conform to their different natures. Moſes uſhers in this doctrine of beaſts that ſpoke, reaſoned, had notions of God, of moral good and evil, by no preambulatory excuſe, apology or explication. He ſays nothing, to determine us to look upon all this, as an allegory, or metaphor; becauſe in his time, it was a received doctrine, otherwiſe it would have been incongruous and abſurd, in ſuch a great legiſlator, to mention ſuch a paradox without preparing the minds of men to receive it, by explaining this wonderful oeconomy of Providence. To be ſure, this ſyſtem is far more plauſible and reaſonable, than to ſuppoſe, with the ſcholaſtic fabuliſts, that God opened expreſly the gates of hell by a miracle, reſtored the devils there enchained to their perfect liberty, gave full ſcope to their infernal malice, and let them out of their dark priſons, to ſeduce and tempt innocent man. To imagine, that God thus wrought a miracle, to lay a ſnare for his harmleſs creatures, to pervert, corrupt, and render his new creation wicked and miſerable, is far more repugnant to the infinite goodneſs of the common Father of ſpirits, than to believe, that the temptation which mined the human race, happened according to the eſtabliſhed laws of nature, by degraded intelligences, that were in commerce with man, ſubjected to his empire, and that lived familiarly with him in Paradiſe, under quite different forms, than they now have, as appears from the following context.

Moſes adds, that when God pronounced ſentence of condemnation againſt Adam, he inflicted puniſhment upon the ſerpent, and all the beſtial kind, as upon our firſt parents, and

all the human race. This animal was condemned to loſe its original form, crawl upon its belly, and eat the duſt of the earth, all the days of its life. If by this animal is to be underſtood, the devil in hell, or a fallen angel entirely ſeparated from matter, how could that criminal ſpirit be puniſhed by the alteration made in the form of a beaſt, with which he has no union, and to which he had no relation? this text muſt therefore either mean nothing, or it muſt ſignify, that theſe fallen intelligences, which animated the bodies of beaſts in Paradiſe, and which contributed to the depravation of human ſouls, were puniſhed and degraded anew. Their bodies were envelopped as ours, with a groſs, opake, mortal, and corruptible caſe, their ſuperior faculties were benummed, and they were deprived of the uſe of ſpeech, and reaſon, which they enjoyed in a paradiſiacal ſtate.

The author of the book of Job, who was contemporary with Moſes, or perhaps, Moſes himſelf, ſeems to teach the ſame doctrine; and therefore it may be looked upon as the univerſal ſentiment of all the oriental nations. In the fourty firſt chapter of this ancient monument, mention is made of two ſorts of beaſts, one terreſtrial, and another aquatic. The firſt is called BEHEMOTH, and the laſt LEVIATHAN. BEHEMOTH in Hebrew ſignifys, the wild beaſts in general. Some believe it is the elephant, others the ſea-horſe, an amphibious animal common heretofore in the river Nile. Others believe, that it is the bull. The word is plural, to ſhow, that no particular individual beaſt is denoted here, but the whole ſpecies. LEVIATHAN may be derived from the Arabic word LEVI, which ſignifys foiled, coiled, and full of windings,

and in a metaphorical ſenſe, deceitful, the great impoſtor, the cheat or lyar; and the Hebrew word THAN ſignifys an aquatic animal, or a fiſh of the ſea. Some think, that this animal is the whale: but the Rabbins and the Talmud call it the crocodile. Whatever be in theſe conjectures, it is certain, that the ſacred text attributes two ſort of qualities to thoſe animals. (1) That they have real, corporeal members and forms; fleſh, blood, and bones. (2) It attributes to them a principle of thought and intelligence, for God ſays of the Behemoth, 'I created him with thee,' or as ſome tranſlate the Hebrew word, 'like unto thee. He is the chief of the ways, 'or works of God;' moreover, the ſame Job ſays of Leviathan, 'he beholds all high things. He is the king over all 'the children of pride.' Hence, the moſt part of interpreters look upon theſe two animals, as types, and ſymbols of the devil, and maintain, without any ſhadow of reaſon, that the corporeal forms, members, and machines attributed to theſe animals are purely allegorical and figurative of the ſpiritual qualitys, vices, and defects of degraded intelligences. Thus, the Predeſtinarian Figuriſts abandon the letter, and fall into a contrary extream from the Literaliſts, who reject the ſpiritual ſenſe. Both are blameable. The two ſenſes muſt never be ſeparated. Without deciding what are the two animals called BEHEMOTH, and LEVIATHAN, we think that it is more ſafe, and more reſpectful for the ſacred text, to unite the ſpiritual and literal ſenſe, to maintain the truth of both, and therefore to ſay, that by BEHEMOTH and LEVIATHAN are meant, two ſort of degraded intelligences and fallen angels, that are really united to, and ſhut up in the pri-

ſons of corporeal machines, and brutal forms. That they are different ſpecies of devils, ſeems probable; otherwiſe, the deſigning them by different names, would be ſuperfluous and a meer tautology, which would be unworthy of eternal wiſdom. Theſe two ſpecies of degraded intelligences impriſoned in animal machines, are the moſt cruel, the moſt fierce, and the moſt powerful of all the brutal kind.

This is perfectly conform to the Moſaic theology already explained; but we ſhould ſuſpect, and doubt of our interpretation, if Solomon did not teach the ſame doctrine in the moſt expreſs words, which ignorant commentators interpret, as a diſcourſe of the wiſe-man perſonating an impious mind: but the truths eſtabliſhed by this text are ſo great, ſo ſublime, ſo worthy of God, ſo conform to the analogy of faith, and throw ſuch a divine light upon all the plan of Providence, that we cannot, without impiety, attribute them to an incredulous freethinker. (a) 'I have learned' ſays Solomon, 'that all 'the works of God will be eternal; ..... That which is to 'come, already was; and God will re-eſtabliſh what is de-'parted from him.' Will any incredulous, impious mind grant theſe principles? 'At preſent God trys the children of 'men, and makes them like to beaſts; for that which befal-'leth the ſons of men, befalleth beaſts, even one thing befal-'leth them. As the one dieth, ſo dieth the other, they have 'all one breath, ſpirit, or ſoul; ſo that man has no pre-emi-'nence over a beaſt; they are both equally ſubjected to vanity.'

This text tranſlated from the Vulgate Latin, the Greek verſion, and the Hebrew text, eſtabliſhes clearly the follow-

(a) Eccleſiaſt. ch. iii. 14 to the end.

ing principles. 1. That all the works of God will be eternal; the forms may periſh, but the eſſences will endure for ever. 2. That all beings, who have departed from God, will at laſt be re-eſtabliſhed in their original primitive ſtate of perfection. 3. That, as the ſouls of men are degraded intelligences in a ſuffering ſtate, ſo the ſouls of beaſts are the ſame: 'they are 'both equally ſubjected to vanity,' that is, according to the Scripture ſtyle, to corruption, death, miſery, ſufferings, and to ſomething that muſt evaniſh. Now, could beaſts be ſubject to vanity, if they had no ſouls at all, or could they ſuffer, if they were not degraded? it is thus, and thus alone, that this text, which the incredulous abuſe, to combate the immortality and immateriality of the ſoul, proves both. All God's works will be eternal, all lapſed beings will be re-eſtabliſhed. We are in our preſent degraded ſtate, but beaſts of a different kind, when we abandon ourſelves to the animal life. Theſe three ſublime truths are the ultimate end, object, and ſummary of the wiſe-man's diſcourſe.

Let us purſue down the ſame tradition from age to age, from Adam to Noah, from Noah to Job, from Job to Moſes, from Moſes to Solomon, and from Solomon to the prophets. Iſaiah ſeems to inſinuate the ſame doctrine when he ſays, (a) 'The ox knoweth his owner; and the aſs his maſters crib; but 'Iſrael doth not know, my people doth not conſider.' The Prophet Jeremiah adds, (a) 'The ſtork in the heaven know-'eth her appointed times; the turtle, the crane, and the ſwal-'low obſerve the time of their coming, but my people know 'not the judgment of the Lord.' If the prophets believed,

(a) Iſai. ch. i. 3. (a) Jeremiah. ch. viii. 7.

that the beaſts were machines, their compariſon would be as ridiculous, as if we ſhould ſay, a wind-mill knows its owner, and a watch its maſter's pocket. If it be ſaid, that the prophets ſpeak thus, to accommodate themſelves to the vulgar way of talking. This proves at leaſt, that the animation of brutal forms, by intelligent ſpiritual ſouls, was a common, univerſal maxim in their times. The obſtinate Carteſians will ſay, that this opinion was a vulgar prejudice, to which the inſpired writers accommodated themſelves,as when they ſay, 'that 'the ſun ſtood ſtill.' It is eaſy to anſwer, that it may be demonſtrated, that the annual motion of the ſun is impoſſible and repugnant in the preſent conſtitution of nature, but no ſuch thing can be ſaid of the degradation, and impriſonment of fallen intelligences, in animal machines. The ſame Carteſians will cry out,that they themſelves,tho' fully perſwaded of the mechaniſm of beaſts, yet ſay every day; 'My dog ſuffers, 'my cat is pleaſed;' by which they mean only, that theſe animals cry and leap, as if they had the ſenſations of grief and joy; and therefore that all that is meant by the two texts above-mentioned,is, that the fowls and animals act, as if they had in them, a principle of intelligence, tho' they really have none. But how do they prove this? it is a meer gratuitous ſuppoſition; which, as we have ſhown in the firſt Part, has no foundation in reaſon,nor experience,in Scripture nor in tradition: yea, that it is diametrically oppoſite to all theſe four.

The evangeliſts ſeem to inſinuate the ſame doctrine, when they ſay, (a) That the devils, whom our Saviour caſt out of the men poſſeſſed, beſought him ſaying, 'If thou caſt us out,

(a) Matth. ch. viii. 31. compared with Luke ch. viii. 32. 33.

'suffer us to go into the herd of swine.' It is added, 'Then 'went the devils out of the man, and entered into the swine, 'and the beasts ran violently down a steep place into the lake, 'and were choaked.' I do not say, with some, that the meaning of this text is; that this precipitation of the swine, came from a mutual combat, betwixt the degraded intelligences already possessed of these brutal forms, and the devils that went out of the men dispossessed, and who desired to enter into these corporeal moulds, to inform, or animate these machines, and thereby enjoy the brutal pleasures natural to swine. All this witty fiction appears too ludicrous, for a commentary upon the sacred text. The true meaning may be, that the devils exorcized, delighting in malice, and being stronger and more powerful than the degraded intelligences shut up in these corporeal vehicles, desired to torment their weaker companions, to chase them from their natural mansions, to disengage them from the entanglement of matter, and thereby reduce them to the same state of wandering, sensibility and misery, to which they themselves are condemned, till they be shut up at the last day, in the bottomless pit. As these superior cruel devils could not, however, alter the order of nature, without the divine permission, they asked this from the great Author and Master of nature; and having obtained it, they made use of their power, only to torment their companions, when that of tormenting men was forbid them. This is a motive far more worthy of malicious apostate spirits, than to suppose, that they desired to enter into the swine, only to enjoy brutal pleasures. According to the principles laid down, this text becomes intelligible, and contains the sublimest

ideas; whereas, without theſe principles, it appears to the incredulous, mere fiction or fable.

The ſublime apoſtle of the Gentiles inſinuates the ſame doctrine of degraded intelligences, in his epiſtle to the Romans, which, when compared with the text of the Eccleſiaſtes above cited, becomes very probable. Solomon ſays, (a) 'that a man has no pre-eminence over a beaſt, becauſe 'both are equally ſubjected to vanity.' St. Paul ſays, 'that 'the creatures were not ſubjected to vanity willingly, but 'becauſe of him that ſubjected the ſame in hope.' Degraded intelligences were not ſubjected to vanity by choice; far leſs by a deſpotic act of abſolute ſovereignty, but unwillingly, contrary to God's firſt deſign, by force and neceſſity, yet in hope, not a fruitleſs hope, but a ſure perſuaſion and full conviction, that phyſical evil is the only cure of moral depravity. 'By the creature ſubjected to vanity,' ſeems to be meant, degraded intelligences; ſince it is ſaid, in the verſe immediately preceeding, 'for the earneſt expectation of the 'creature waiteth for the manifeſtation of the ſons of God.' Can machines expect and deſire this manifeſtation? if it be ſaid, that the apoſtle ſpeaks metaphorically, as when we ſay, 'the dry earth expects the rain;' and therefore, that this paſſage muſt be underſtood only of the material pictures, of the reſtitution of the earth to its primitive glorious and paradiſiacal form; I anſwer, that what follows cannot be ſaid of ſimple matter of corporeal beings, and pure machines viz. 'that they 'will be delivered one day into the glorious liberty of the ſons 'of God.' The material pictures can never enjoy the privi-

(a) Eccleſ. ch. iii. 19. (b) Rom. viii. 19. 20. &c.

leges, qualities, and perfections of the intelligent images, angelical natures, and ſons of God. This text then, muſt regard the general reſtitution of all lapſed ſpirits, that will be delivered from the ſlavery of their corruption, reſtored to their primitive ſtate of perfection, before they rebelled, and were thrown either into the aerial regions, or ſhut up in terreſtrial brutal forms, or enchained in the infernal pit; for theſe are the three ſort of angelical natures, that were degraded. Leſt it be ſaid, that all is meant of the human race in general, and more eſpecially of the elect, it is added, that 'the whole crea-'tion,' the whole in our ſphere, or ſolar ſyſtem, and the whole without any exception, 'groaneth and travelleth in 'pain till now, and not only they, but we ourſelves, who 'have the firſt fruits of the ſpirit, even we groan, waiting for 'the adoption, to wit, the redemption of our body.' Here then are intelligences, different from ours, that are ſubjected to miſery and ſuffering, that have not received the firſt fruits of the ſpirit, who groan and travel in pain, till they be delivered from the bondage of corruption, and who are at laſt to be re-eſtabliſhed 'into the glorious liberty of the ſons of God.' Men alone, during this ſtate of vanity, miſery, and corruption, receive the fruits of the ſpirit, the divine illuminations and graces. All other degraded intelligences, whether aerial, terreſtrial, or infernal are deprived of theſe lights and motions. Theſe impriſoned in brutal forms have no other ideas, ſentiments, nor deſires, but what are neceſſary to the conſervation of the machines, which they animate. We have already ſhown in the firſt Part, that, as God by his divine, vivifying action in ſpirits, may ſublimate and exalt their natures,

to any finite degree of perfection and intelligence, how great ſoever; ſo he may, by the ſuſpenſion of the ſame activity, reduce them to any degree of inaction, and inſenſibility how low ſoever. Thus, the ſouls of beaſts are reduced to a ſort of ſtupidity and inſenſibility, as to every thing that does not regard their preſent ſtate. Their ſuperior facultys are laid aſleep. They cannot go beyond the term of action, ſenſation, or reflexion, to which Almighty Power has ſtinted them. Theſe degraded intelligences receive none of the fruits of the divine ſpirit. They have no ideas, nor perceptions, but what are relative to the conſervation of that parcel of matter, to which they are confined. By all this, their malice is enchained, and their inveterate habits of evil are laid aſleep, as we have already remarked, in the firſt Part.

This ancient tradition of brutal forms animated by intelligences that reaſoned, and ſpoke in a paradiſiacal ſtate; and that were afterwards deprived of ſpeech, for co-operating to man's firſt diſobedience, was a common doctrine in the Jewiſh church; before the coming of our Saviour. Joſephus the hiſtorian has preſerved an ample monument, and teſtimony of this, in his Antiquitys, where he ſays, (a) in ſpeaking of Paradiſe, 'The beaſts lived in perfect concord with each 'other, and with men. They were of the ſame mind and 'ſpirit. The ſerpent lived familiarly with our firſt parents in 'Paradiſe, but envying their felicity, he endeavoured by his 'reaſonings to perſuade them to eat of the forbidden fruit; 'having thus deceived the woman, God deprived the ſerpent 'of ſpeech.' The ſame tradition was preſerved down from

(a) Joſeph. antiq. lib. I. cap. ii.

the firſt times of Chriſtianity, and was believed by ſome of the moſt venerable fathers of the primitive church. Hence, St. Baſil ſays, after having deſcribed all the beautys of Paradiſe, (a) 'Then the beaſts of the field, and the fowls of 'the air were all tame and mild. They heard and ſpoke ſo 'as to be underſtood, without any difficulty. The ſerpent had 'then nothing that excited horror, but mild and good na-'tured, he did not then crawl upon his belly, with his face 'bowed down to the earth, in a ſavage and terrible manner, 'but walked erected upon his feet.' St. Ephrem was of the ſame opinion with Joſephus and St. Baſil, as appears from an extract made from a commentary of his by Moſes Barcepha, biſhop of Beth-Raman in Syria, who lived in the tenth century. This commentary of St. Ephrem tho' now loſt, yet was extant in the time of Barcepha, who wrote in Syriac a treatiſe of Paradiſe, which was tranſlated into Latin by Maſius. Barcepha ſays, in ſpeaking of the ſerpent, (b) 'That St. 'Ephrem believed that the ſerpent was not only endued with 'ſpeech, but alſo with reaſon and knowledge, otherwiſe God 'would not have ſpoke to him, as he did.'

It is eaſy to ſhow, that from Eaſt to Weſt, from North to South; that in Europe, Aſia, Africa and America; that the Chineſe, the Indians, the Perſians, the Egyptians, the Greeks, the Romans, the Gauls, the Germans, the Britons; the Sarmatians, the Scythians, the Ethiopians, the Guineans, the Mexicans, the Peruvians, all the ſavage and politer nations, believed the doctrine of tranſmigration, and as Nemeſius

(a) S. Baſil. ed. Paris. 1721. tom. I. de ſtructura hom. cap. iii. de Paradiſo. pag. 349. (b) S. Ephrem. apud Barcepham; de Paradiſo cap. xxvii. Pars I.

fays, (a) ‘ That all thoſe who maintain the ſoul to be im-
‘ mortal, aſſerted alſo its metempſychoſis.’ I could multiply volumes on this head, to ſhow, that this was the univerſal ſentiment of all mankind in all ages, in all places, and in all religions: but to what purpoſe this vain oſtentation of learning? thoſe who are not capable to reliſh the philoſophical proofs of this doctrine, given in the firſt Part; nor the teſtimony of the holy Scriptures produced in this, would look upon all theſe quotations from the Pagans, as rhapſodys of idle fiction.

It is true indeed, that this Scripture-doctrine of degraded intelligences was disfigured by the Greek and Latin poets, and reduced at laſt, to an impious, ridiculous fable, as if this tranſmigration was univerſal in all ſpirits, and eternal in all times. They imagined, that not only the ſouls of men, but thoſe of all other degraded intelligences, celeſtial, terreſtrial, aerial and infernal paſs ſucceſſively into the bodys of other men and other beaſts, by a continual circulation without end, during all the periods of eternity ; that the celeſtial inhabitants themſelves, after having taſted for many ages the joys of heaven, become diſguſted with this ſupream felicity, deſire to enter into mortal bodys, and ſo rowl in an everlaſting viciſſitude of bliſs and miſery. Yea, ſome of the modern Pythagorean and Platonic philoſophers ſeem to authorize this wild opinion. How unworthy is this idea of God; of his great deſigns in creating ; of the original grandeur of ſpirits; and of the ſublime, permanent happineſs, to which they are deſtined? Pythagoras had no ſuch ideas, and Plato his diſciple never maintained any ſuch abſurdities. They both

(a) Nemeſius de nat. Homin. ed. Oxon. 1671, pag. 82.

looked upon the punishment of degraded intelligences, as a total, final, efficacious cure, in order to a general, universal, eternal, unchangeable re-establishment, as we will show very soon.

It is, however, against this impious degradation of the ancient Mosaical doctrine of transmigration, that the fathers declaim; and it is this alone, which the councils condemn, and not the true Scripture-doctrine of degraded intelligences, that animate brutal forms; which regards only that portion of angelical spirits, that were not shut up in the abyss, and that are quite different from human souls. This the schoolmen confound, as they do almost every where the ancient Noevian tradition, with the false disguises and mixtures of the modern Pagans. This great principle is the true key, by which we can understand the meaning of several passages of the Scriptures, and the sense of many sublime articles of faith. We must never confound the doctrine itself, with the explications of the schoolmen; nor the abuses, with the principles. Thus only we can shelter many doctrines of faith, from the railleries of the incredulous.

We come now to the third state of fallen angels, which is their total and final re-establishment. Not only wicked and reprobate souls are to be subjected, purified and restored; but the devils themselves. Then will be the end and consummation of all things; the full completion of the great plan of Providence; which cannot be bounded and partial, it must be extensive and universal; it must embrace all beings, all times, and all places. We have already demonstrated this in the first

Part by invincible reaſons; we ſhall now prove it, by the cleareſt teſtimonies of Scripture.

(a) The Pſalm ſixty eight is a hymn, which the church militant was ordered to ſing in hopes and expectation of the glorious coming of the Meſſiah, firſt to reign with the elect upon earth, and then to ſubdue and reſtore all lapſed beings. The Judaizing Chriſtians, not underſtanding this ſublime doctrine, apply all to the little events that happened in the Jewiſh church, upon the deliverance of the Iſraelites from their bondage in Egypt, and to theſe that happened to the Chriſtian hierarchy, when the church was delivered, upon the converſion of the Roman Emperors, from perſecution. Hence, they have oft made uſe of the preterit, inſtead of the future. The hymn begins thus: 'Let God ariſe, let his ene-'mies be ſcattered, let them that hate him fly from his face, 'as ſmoke is driven away before the wind; as wax melts be-'fore the fire, ſo ſhall the wicked periſh at the coming of the 'Lord.' All this can be ſaid only of the ſecond advent, and the context confirms this explication. 'Sing unto God, ſing 'praiſes to his name, extoll him, and rejoice before him that 'rides upon the heavens by his name Jah,' that is, his eternal Word, the JEHOVAH EL, or the Logos; who is repreſented in Scripture at the laſt day, as riding upon the clouds. 'God will place the ſolitary, in his holy habitation. He will 'bring out theſe that were bound in the chains' of ſorrow, croſſes, and ſufferings: 'but the rebellious ſhall dwell in a 'dry land. O God! when thou ſhalt go forth, when thou 'ſhalt march through the wilderneſs' of nature degraded, ac-

(a) Pſalm lxviii. from verſe 1. to 20.

curſed and become a deſert ſince the fall; 'The earth ſhall 'ſhake, the heavens alſo ſhall drop, even Sinai itſelf ſhall be 'moved, at the preſence of the Lord, the God of Iſrael. The 'hill of God is a high hill, that God deſireth to dwell in; 'yea, the Lord will dwell in it for ever. The chariots of God 'are twenty thouſand, yea many thouſands of angels. The 'Lord is among them, as in Sinai, in the holy place.' All thoſe deſcriptions are very like theſe of the evangeliſts and apoſtles, when they talk of the ſecond advent, when the ſacred humanity of the Logos 'ſhall come upon the clouds 'ſurrounded with angels; when the elements ſhall melt with 'fervent heat, when the earth ſhall be diſſolved,' and the world be conſumed by a general conflagration. Then follows a propheſy of the general reſtitution; 'Thou haſt aſcended on 'high, thou haſt led captivity captive, thou haſt received gifts 'for men, yea for the rebellious alſo, that God might dwell 'among them.' Here, the Pſalmiſt makes a viſible diſtinction, betwixt two ſort of captives, whom our Saviour is to deliver. He received gifts for men, that were captive, that is, for the elect, who are called the firſt fruits of the Holy Ghoſt, then for the rebellious, or reprobate ſpirits. St. John makes uſe of the ſame expreſſion, in ſpeaking of our Saviour's triumphant ſtate, (a) 'And I, when I am lifted up from the earth, 'will draw all men unto me.' Here is no exception. St. Paul alludes to the ſame text of the Pſalmiſt, when he ſays, (b) 'That our Saviour aſcended up far above all heavens, that 'he might fill all things.' Now, can he fill all things, if the moſt part of lapſed beings are to be for ever void, and de-

(a) St. John's Goſpel. ch. xii. 32. (b) Epheſ. ch. iv. 8. 9. 10.

prived of his luminous, ſanctifying, and beatifying influences? God can never fill all things, 'till he become all in 'all,' by the conſummation of all things, the deſtruction of all evil, and the reſtoration of all beings: wherefore, in the ſame Pſalm above cited, God is called the 'God of ſalva-'tion, becauſe unto God the Lord belong the iſſues of 'death;' the avenues of hell, the eſcape from damnation, the delivery of all lapſed intelligences.

In another place, the royal prophet ſays, (a) 'The Lord 'is merciful and gracious, ſlow to anger, and plenteous in 'mercy. He will not always chide, nor will he keep his an-'ger for ever.' Can this be ſaid of a being that abandons the greateſt part of his creatures to eternal damnation and blaſphemy? it is true, that it is added in the ſubſequent verſes, 'that the mercys of the Lord extend only to thoſe, that fear 'him, keep his covenant, and remember his commandments.' This we grant; ſo long as the creature is inconvertible, God will be unappeaſable: but when the ſoul repents, God returns. Now, we have already demonſtrated, that God can produce this ſalutary fear, obedience and love in all lapſed beings, without exception; and ſince he can do it, he will do it, ſooner or later, becauſe he is all Love, and all Sanctity, and all Juſtice, and ſo muſt at laſt deſtroy all hatred, all corruption, and all injuſtice. Hence, the Pſalmiſt, in the end of this divine hymn, invites firſt the angelical unfallen ſpirits and elect choſen ſouls to bleſs the Lord, and then adds, 'bleſs the Lord, 'all his works, in all places of his dominion,' as having fore-

(a) Pſalm ciii. 8. 9.

ſeen, that all beings, without exception, would one day bleſs the Lord, and exalt his name for ever.

There are two other pſalms very remarkable, which literal interpreters explain of temporal bleſſings, and more enlightned commentators, of ſpiritual graces: but when narrowly conſidered and examined, according to the true ſenſe of the Hebrew text, they muſt be underſtood of the univerſal extent of our Saviour's redemption, and of a general deliverance of all lapſed beings. The firſt of theſe two pſalms begins thus, (a) 'Praiſe the Lord, for he is good, for his mer-'cys endure for ever.' How can his mercys endure for ever, if they are bounded by a moment of time, and confined to a ſmall parcel of beings, while all the reſt are eternally miſerable? This pſalm ſeems to be a declaration of all the mercys of God to thoſe who live within the pale of the viſible church, under the allegory of the miracles wrought in Egypt, to deliver the Iſraelites from their temporal bondage, and ſo, in a ſpiritual ſenſe, regards only the redemption of the elect, and the glorious reign of the Meſſiah.

The following pſalm is of a far more extenſive nature, and relates to all lapſed and reprobate beings, without exception. It begins, much in the ſame manner, as the former, (b) 'O give thanks unto the Lord, for he is good, for his mercys 'endure for ever.' The reſt of this ſublime hymn is an expoſition of all the marvellous ſteps of divine wiſdom, juſtice and goodneſs to puniſh, purify, and reſtore all lapſed beings, repreſented by thoſe 'that ſit in darkneſs, and in the ſhadow of death; 'who are bound in afflictions and iron, becauſe they rebelled

(a) Pſalm. cvi. 1. (b) Pſalm. cvii 1.

'againſt the Word of God, and contemned the counſel of 'the Moſt High;' thoſe in fine, 'who go down into the deeps, 'and into the abyſs,' which, in ſacred ſtyle, ſignifys always hell, 'and whoſe ſouls are melted with trouble.' The Pſalmiſt crys out in ſeveral places of this ſacred hymn; 'O that 'men would praiſe the Lord, for his goodneſs, and for his 'wonderful works, to the children of men.' Can the common acts of Providence, in the ordinary courſe of life, be called the wonderful works, and the mighty acts of the Lord? The royal prophet, foreſeeing the glorious redemption of all lapſed beings, foretells it as preſent. 'Then they cried unto 'the Lord in their trouble, and he ſaved them out of their 'diſtreſſes; he brought them out of darkneſs, and the ſha-'dow of death, and broke their bands aſunder. He broke the 'gates of braſs, and cut the bars of iron; he made the ſtorm 'a calm, ſo that the waves became ſtill; then they ſhall be 'glad becauſe they are quiet, and arrived to their deſired ha-'ven.' If this were to be meant, only of a deliverance from common ſhipwrack, which the moſt criminal very oft eſcape, as well as the good, would the divine prophet add, 'the 'righteous ſhall ſee it, and rejoice; and all iniquity ſhall 'ſtop her mouth,' that is, blaſphemy and deſpair ſhall no longer be heard? Then the royal prophet concludes this ſublime hymn with theſe words; 'who is wiſe and will obſerve, even 'they ſhall underſtand the loving kindneſs of the Lord.' None but thoſe who are truly wiſe, who are enlightned from above, and who have juſt ideas of the great plan of Providence, can underſtand this ſublime myſtery of univerſal reſtitution. All thoſe who are reſolved to flatter their paſſions;

that ſhun vice only for fear of puniſhment, that have no reliſh of the pure love of virtue, muſt be ſhocked with this doctrine, and it is fit they ſhould be ſo.

In many other places of theſe divine hymns, the prophetic Pſalmiſt foreſeeing what would happen one day, invites all nations, all tongues, and all kindreds, all the ends of the earth, and all its inhabitants, without exception, 'to bleſs the 'Lord and ſing his praiſes, becauſe his mercys have prevailed 'over all his works.' Now can his mercys prevail over all his works, if the moſt part of lapſed beings are to be for ever and ever miſerable blaſphemers, obſtinate and inconvertible?

The writings of the other prophets abound alſo with the ſame predictions, concerning the univerſal re-eſtabliſhment of all beings. The evangelical Prophet Iſaiah eſpecially, is full of theſe glad tidings. In ſpeaking of what is to happen at the laſt judgment, he ſays, (a) 'The earth ſhall reel to and 'fro like a drunkard, and ſhall be removed like a cottage, 'and the tranſgreſſion thereof ſhall be heavy upon it, and it 'ſhall fall, and not riſe again; and it ſhall come to paſs that in 'that day, the Lord ſhall puniſh the hoſts of the high ones 'that are on high, and the kings of the earth upon the earth; 'and they ſhall be gathered together as priſoners are gathered, 'in the pit, and ſhall be ſhut up in the priſon, but after many 'days they ſhall be viſited, when the Lord of hoſts ſhall 'reign in mount Zion, and in Jeruſalem. By 'the hoſts of 'the high ones that are on high,' are underſtood the princes of the powers of the air, or the devils. By 'the kings of the 'earth upon the earth,' are meant all thoſe that ſhine, excell

(a) Iſaiah. ch. xxiv. 20. to the end.

and abound in terreſtrial pleaſures and delights. By the viſit here ſpoken of, muſt be meant, a viſit of mercy; for after the general judgment of the damned, their being thrown into the pit, ſhut up in the priſon, and caſt into the lake of fire; this viſit cannot be a new viſit of juſtice, unleſs we ſay, that beſides hell, there is ſome other torment for the damned. This viſit therefore muſt be a viſit of mercy, and a perfect deliverance. This viſit is to be made, when the Lord of hoſts ſhall reign on mount Zion, and in Jeruſalem; that is, during the reign of the Meſſiah, in his glorious kingdom upon the earth reſtored and re-eſtabliſhed. 'By many days,' may be underſtood, many ages, many thouſands of years, yea, ages of ages, αἰῶνας αἰῶνων, as St. John ſays in his Revelations, in ſecula ſeculorum; for, according to the Scripture ſtyle, 'a thouſand years before God are as one day;' and therefore, the prophet indicates here, that the univerſal reſtitution will happen only after a long period of duration, but hell and death muſt be at laſt ſwallowed up in victory.

The ſame prophet ſpeaks thus in another place, (a) 'The 'voice of the Lord that cryeth in the wilderneſs,' that is, in the place of deſolation and diſtreſs, in the deſert earth, and all the ſphere of degraded intelligences; 'prepare ye the way 'of the Lord; make ſtreight in the deſert a high way for our 'God. Every valley ſhall be exalted, and every mountain 'ſhall be made low; and the crooked paths ſhall be made 'ſtreight, and the rough places plain; and the glory of the 'Lord ſhall be revealed, and all fleſh ſhall ſee it together; 'for the mouth of the Lord hath ſpoken it.' This text can-

(a) Iſai. ch. xl. 3. 4. 5.

not be explained, in its full extent, of our Saviour's firſt coming, in a ſtate of humiliation, nor even of his ſecond advent, to reign glorioufly upon earth; ſince, during that reign, the reprobate are to be thrown into the lake, and therefore, the glory of God cannot be revealed to them; ſince the glory of God is no other than the manifeſtation of his attributes, of his power to ſave, of his juſtice to render juſt; of his goodneſs to make all happy; and of his wiſdom to find out means to accompliſh his great end in creating. Now 'this glory of 'God' cannot be revealed to all fleſh, and to all creatures, without exception, till the general conſummation of all things, the total re-eſtabliſhment of all beings, and the perfect deſtruction of all moral and phyſical evil.

The ſame prophet ſays in another place, (a) 'Look un-'to me, and be ſaved all the ends of the earth; for I am God, 'and there is none elſe. I have ſworn by myſelf, the word 'is gone out of my mouth in righteouſneſs, and ſhall not re-'turn, That unto me every knee ſhall bow, every tongue 'ſhall ſwear; ſurely, ſhall every one ſay, In the Lord have I 'righteouſneſs and ſtrength; even to him ſhall men come, 'and all that are incenſed againſt him, ſhall be aſhamed.' Here is a perfect univerſality without exception, for it were forcing all the natural ſenſe of the words, to interpret 'all the 'ends of the earth, every knee, and every tongue' of a ſmall, yea, the very ſmalleſt part of lapſed beings. This bowing of the knee cannot be underſtood of a forced ſubmiſſion; ſince, in this ſenſe, all the reprobate and the damned were ever ſubjected; and it would be unſuitable to our notions of God, to

(a) Iſai. ch. xlv. 22. 23. 24.

ſuppoſe him making ſuch a ſolemn oath, unleſs this bowing were to be underſtood of a ſubmiſſion of love, in all thoſe, who are rebellious 'and incenſed againſt him;' who are to be aſhamed of their long reſiſtance, and therefore, convinced of their crime, which can never be the caſe of obdurate and impenitent ſouls; of reprobate and inconvertible ſpirits.

The ſame prophet makes God ſpeak thus in another text, (a) 'I will not contend for ever, neither will I be always 'wroth; for I am the father of ſpirits, and it is I that created 'all ſouls;' as the Greek and Latin verſions render the original Hebrew. The reaſon God gives here, why he will not contend for ever, nor be always wroth, is founded upon his being the father of ſpirits, and the creator of ſouls. This reaſon is univerſal, and regards all intelligences without exception, and, therefore, his wrath muſt ceaſe againſt all, ſince he is equally the father of all. Can a Father that is all Love, immutable in goodneſs, leave his children for ever miſerable, ſince he created them only to make them happy? Can a tender father, whoſe power is equal to his goodneſs, be eternally fruſtrated in the deſigns of his love? Can a father, whoſe juſtice and goodneſs are the ſame perfection, let injuſtice and malice for ever triumph, tho' he hates them, and deſires their total deſtruction? Neither can it be objected, that in the ſubſequent verſes of the ſame chapter, it is added, 'that there 'is no peace to the wicked.' This we grant; for ſo long as they remain in their wickedneſs and rebellion, they muſt be, as the ſame text adds, 'like the troubled ſea, without reſt,

(a) Iſai. ch. lvii. 16.

'that casteth up mire and dirt.' So long as the creature is unconverted, God must be unappeased.

The prophet Jeremiah speaks in the same style, (a) God bids him 'take the wine cup of his fury, and make all nations drink of it.' He declares that all nations shall drink of it, from East to West, from North to South; but that he will begin first with Jerusalem, or the members of the visible church, and then the same cup of God's wrath shall be drunk by all nations, and that upon a terrible day, (b) 'the day of the 'Lord of hosts, a day of vengeance, when God shall avenge 'himself of all his adversarys; when his sword shall devour, 'and be satiate, and be drunk with their blood.' By all which expressions are meant, the tribulations, torments, and different operations of divine justice, to purify lapsed beings: but after this terrible day, which must be the day of judgment, it is said in the following chapter, (c) 'that God will not only re-'call the Israelites,' or all the members of the visible church from their captivity, but 'that he will bring again the capti-'vity of Moab, and Edom in the latter days,' or the most Pagan and idolatrous nations, in the time of the last re-establishment, when all shall be restored.

The prophet Ezekiel, filled with the same spirit, insinuates and paints forth the same truth, under different allegorys. Jerusalem, and by it, all the reprobate members of the visible church, is represented as an adulterous woman, more unfaithful, and more criminal, than her sisters Sodom and Samaria, that is, the most profligate criminals, and the most erroneous heretics. After the most severe reproaches, God de-

(a) Jerem. ch. xxv. 15. (b) Ch. xlvi. 10. (c) Ch. xlviii 47. and ch. xlix. 39.

clares that he will have mercy upon all the three. (a) 'When 'I ſhall bring the captivity of Sodom and her daughters, then 'I will bring again the captivity of thy daughters in the midſt 'of them. When thy ſiſters Sodom and her daughters ſhall 'return to their former ſtate, then thou and thy daughters 'ſhall return to your former ſtate.' One muſt have loſt all ſenſe and judgment, to imagine, that by this former ſtate, is to be underſtood literally, a rebuilding of the citys of Sodom, Samaria, and Jeruſalem, where vice abounded. This former ſtate muſt therefore ſignify, the primitive innocence, in which, all finite intelligences were at firſt created; and to which, they are at laſt to be reſtored.

The prophet Micah, in ſpeaking of the laſt day, ſays, (b) 'who is a God like unto thee, that pardoneth iniquity, and 'paſſeth by the tranſgreſſion of the remnant of his heritage? 'he retaineth not his anger for ever, becauſe he delights in 'mercy; he will turn again, he will have compaſſion upon us; 'he will ſubdue our iniquitys, and caſt all our ſins into the 'depth of the ſea.' The Heathen is called the Lord's inheritance, (c) 'Aſk of me,' ſays the Father to the Son, 'and I will 'give thee the Heathen for thine inheritance, and the out-'moſt parts of the earth for thy poſſeſſion.' Can we doubt, but the eternal Word made this requeſt to the Father; and is not Micah's propheſy an accompliſhment of his requeſt? for ſince God retaineth not his anger for ever, ſince he delights in mercy, he muſt in the laſt day paſs by the tranſgreſſion of the remnant of our Saviour's heritage, or the reſt of lapſed beings, that could not be converted, but by infernal torments.

(a) Ezek. ch. xvi. 53. (b) Micah. ch. vii. 18. 19. (c) Pſal. ii. 8.

I know, that the ſchoolmen and the vulgar interpreters apply all theſe ſublime propheſys to the publication of the Goſpel among the Gentiles, and the converſion of the Jews in the laſt times. But can theſe partial events, that leave the moſt part of lapſed beings in a ſtate of corruption and damnation, be called the mighty acts and wonderful works of the Lord, that are ſaid to be univerſal, internal and eternal? by applying all theſe glorious, magnificent predictions to ſuch bounded, tranſient events, we render the divine oracles hyperbolical, exaggerating and too emphatical for ſuch ſmall effects, that do not anſwer the great ideas we have of infinite power, wiſdom and goodneſs; and ſo expoſe them to the contempt of the incredulous.

'Ere I quite the doctrine of the Old Teſtament, I muſt remark, that this univerſal reſtoration of all beings ſeems to have been figured by the jubilee celebrated every fiftieth year, by the Jews, when all debts were remitted, all ſlaves ſet free, and every man returned to his firſt poſſeſſion. In one word, this great year, was a time of univerſal joy, liberty, and happineſs. We have already remarked, that all the inſtitutions of the Moſaical law were repreſentative of ſomething ſpiritual, inviſible, and eternal. They were ſhadows, either of the great ſacrifice that was to be offered up for the atonement of ſin; or of the total redemption of all ſinners, or of the purity neceſſary to merit this redemption. All the ceremonies, rites, feaſts, faſts, ſacrifices, ablutions and purifications were figures of ſomething truly divine, and far ſuperiour to the little events that have happened or could happen in the Jewiſh na-

tion. Without this great principle, the Moſaical law is unworthy of God.

There are many texts of the New Teſtament yet more clear, than thoſe of the Old; ſo that the Goſpel is a commentary upon the law. The firſt and principal text is that of St. Paul, in his epiſtle to the Romans, where, after he has ſhown that God is no accepter of perſons, that he is equally the God of the Jews and the Gentiles, that he has given abundant graces to both, but that both have miſerably abuſed them, he adds theſe words, (a) 'For God hath ſhut them 'all up in unbelief, that he might have mercy upon all.' By ſhutting up all in unbelief, cannot be underſtood, that God voluntarily abandoned all nations, both Jew and Gentile, to a ſpirit of incredulity; but that as a puniſhment of their diſobedience in a ſtate of pre-exiſtence, he let all lapſed beings fall into a ſtate of darkneſs, and unbelief; he judged them all unworthy of his beatific preſence, baniſhed them from it, let them feel the effects of this long exile, that ſo he might purify all by expiatory pains and juſtice, finally deliver all by ſanctifying love and mercy. For this reaſon, the apoſtle crys out with extaſy. 'O the depth of the riches both of the wiſdom and 'knowledge of God; how unſearchable are his judgments, and 'his ways paſt finding out!' The ways God has, for reclaiming the moſt obſtinate rebellious creatures, are hid in the treaſures of his wiſdom and knowledge; they are impenetrable and undiſcoverable, but they are certain, ſure and infallible. The apoſtle concludes, by giving the reaſon of this univerſal redemption, 'for from God' ſays he, 'and by God, and to

(a) Rom. ch. xi. 32.

'God, are all things;' from him all ſpirits proceed, by him they ſubſiſt, and to him they muſt all return. Thus, this ſacred and ſublime text, which the Predeſtinarians interpret of partial decrees, and odious preteritions, is a full declaration of the deſigns of mercy to all lapſed intelligences.

The ſame apoſtle confirms the ſame doctrine, in his firſt epiſtle to the Corinthians, by the moſt expreſs terms, that are ſubject to no equivocation, (a) 'As in Adam all die, ſo in Chriſt 'ſhall all be made alive; but every one in this order; firſt of all, 'Chriſt himſelf ſhall appear, afterwards thoſe that are Chriſt's, 'at his coming; laſt of all, ſhall be the end, when he will deliver 'up the kingdom to his Father; for he muſt reign, till he put 'all his enemies under his feet; the laſt enemy that ſhall be 'deſtroyed, is death; and when all things ſhall be ſubdued unto 'him, then ſhall the Son himſelf be ſubjected to him, that put 'all things under him, that ſo God may be all in all.' This text contains three remarkable truths, (1) that, as in Adam all die, without exception, ſo in Chriſt, all ſhall be made alive, without exception. Firſt the elect, who are to riſe again, as we have ſhown; and reign with Chriſt, for ages of ages, in his glorious kingdom upon earth renewed and reſtored. Afterwards the reprobate, the devils and all lapſed beings that will be thrown into the lake of fire, are to be totally purified by infernal flames, reformed, transformed, and made conformable to the divine image. (2) Death is to be deſtroyed, as the laſt enemy. This is ſaid expreſly of a death, that is to ſubſiſt, after the reſurrection or laſt coming; and ſo cannot be underſtood of the firſt or natural death, which, in Scrip-

(a) I. Cor. ch. xv. 22. to 29.

ture, is never called God's enemy, but his inſtrument; and therefore, this text muſt be underſtood of the ſecond death, the ſpiritual death, or the ſeparation of the ſoul from God. (3) There will be an end, or conſummation of all things, when the Son, by whom the Father now governs the world, having ſubdued all lapſed ſpirits, ſhall be ſubjected himſelf to the paternal mind, that ſo God may become all in all. How can God become all in all, if innumerable myriads of rebellious ſpirits are to remain in their revolt and blaſphemy for ever?

St. Paul inculcates the ſame doctrine, in his epiſtle to the Epheſians, (a) 'God having made known to us, the myſte-'ry of his will, according to his good pleaſure, which he 'purpoſed in himſelf before the foundation of the world, that 'in the fulneſs of time, he might gather together in one, all 'things in Chriſt, both the things which are in heaven, and 'which are in earth, even in him.' This text, by which the Predeſtinarians endeavour to prove the doctrine of partial decrees, is diametrically oppoſite to their ſcheme, and muſt be underſtood of that eternal decree, by which God purpoſed, from the foundation of the world, to ſave all lapſed beings, in caſe they ſhould by their free, voluntary choice, fall into defection, to reſtore them to their primitive perfection and innocence, and reunite them all in Chriſt, in the fulneſs of time, that is, in the end, when Chriſt will deliver up the kingdom to his Father, when time ſhall ceaſe, eternity begin, and God become all in all. This decree and purpoſe, made before the foundation of the world, was not founded upon an infallible, certain, abſolute preſcience, that a great

(a) Epheſ. ch. i. 9. 10.

part of angelical intelligences, and all the human race, would undoubtedly rebell againſt eternal order; but this purpoſe was conditional, and put no reſtraint upon their free natures. God decreed, that in caſe they fell freely, he would remedy this defect, accompliſh at laſt his great deſigns in creating, and finally reclaim, re-eſtabliſh and re-unite all in Chriſt. As the eternal Mind, 'ere he created ſpirits, ſaw that they were free and fallible, and all the poſſible abuſes they might make of their liberty, he provided againſt the total fruſtration of his great deſigns, that ſo they might not become for ever abortive, and formed the great plan of redemption of all beings who ſhould fall freely.

The ſame apoſtle of the Gentiles preaches the ſame doctrine to the Philippians, when he ſays, (a) 'God, becauſe of 'our Saviour's obedience, humiliation, and ſuffering, hath 'highly exalted him, and given him a name, which is above 'every name, that ſo every knee may bow before him, of all 'that are in heaven, of all that are upon earth, and of all that 'are in hell, and ſhould confeſs, that Jeſus Chriſt is the Lord, 'to the glory of God the Father.' The Greek word καταχθονίων ſignifies literally, all theſe that are under the earth: but the Latin verſion tranſlates this word INFERNUM, 'theſe 'that are in hell,' becauſe here the apoſtle ſpeaks of a rational confeſſion, or an act of intelligent beings, of which, we know none under the earth, but the devils and the damned. It is then certain, that this univerſal genuflexion, adoration, and confeſſion, to be made by all beings, celeſtial, terreſtrial and infernal, could not be to the glory of God, if it were to be

(a) Philip. ch. ii. 8. to 12.

made by ſpirits, that are to blaſpheme for ever againſt the Moſt High.

That none of the Gentiles might be ignorant of this ſacred doctrine, St. Paul teaches it again, in writing to the Coloſſians, by theſe words, (a) 'For it pleaſed the Father, that 'in him ſhould all fulneſs dwell; and having made peace 'through the blood of his croſs, by him to reconcile all 'things to himſelf, by him, I ſay, whether they be things in 'earth, or things of heaven.' By things of heaven, that are to be reconciled to God, muſt be underſtood, the fallen angels, for the unfallen ones wanted no reconciliation. The expreſſion therefore is univerſal, ALL THINGS, and includes all ſort of lapſed beings, whether terreſtrial, or angelical, that is, men, or devils.

In fine, that this doctrine might be tranſmitted to all generations, St. Paul orders Timothy to preach it every where, (b) 'I exhort therefore, firſt of all, that ſupplications, prayers, 'interceſſions, and giving of thanks be made for all men; 'for kings, and for all that are in authority; for it is good 'and acceptable in the ſight of God our Saviour; who will 'have all men to be ſaved, and to come to the knowledge of 'truth; for there is one God, and one Mediator betwixt 'God and men, the man Chriſt Jeſus, who gave himſelf a 'ranſom for all, to be teſtified in due time.' The ſcope and ſum of St. Paul's doctrine, is, that Chriſtians ought to pray for all men, without exception, for the Roman Emperors, for the moſt idolatrous princes, for the greateſt perſecutors of the church, becauſe God our Saviour loves all, died for all,

(a) Coloſſ. ch. i. 19. and 20. (b) I. Tim. ch. ii. 1. to 7.

and will have all to be ſaved. Now, can God will ſincerely the ſalvation of all men, and yet the moſt part periſh for ever? Can the final deſigns of eternal goodneſs, and the abſolute will of omnipotence be for ever fruſtrated and baffled? Can the ſufferings, and expiatory ſacrifice of the Meſſiah be for ever void, and of no effect, with regard to the greateſt number of fallen ſpirits? Can the wonderful plan of Providence, all the myſterys of our redemption, all the merits of the Lamb ſlain from the foundation of the world, terminate in the ſalvation of a little portion of mankind? No, ſays the apoſtle, our Saviour gave himſelf a ranſom for all; and this ſhall be manifeſted in due time, when God ſhall become all in all.

Thus, the Old and New Teſtament are full of paſſages that inſinuate, inculcate, or expreſly teach, the comfortable doctrine of univerſal reſtitution. In order to feel all their force, let us re-unite them in one continued diſcourſe. I ſhall only add ſome ſhort explications that flow from the ſenſe of the context, and ſerve to make the connexion.

(a) 'After the ſecond coming, our Saviour will aſcend on 'high, lead captivity captive, receive gifts for the elect, yea, for 'the rebellious, or reprobate alſo, that God may dwell among 'them, fill all things, draw all unto him, and ſhow, that he 'is the God of ſalvation, and, that to him belong the iſſues 'of death, or the avenues of hell. (b) The Lord is merciful 'and gracious, ſlow to anger, and plenteous in mercy, he 'will not always chide, nor keep his anger for ever. (c) O! 'that men would praiſe the Lord for his goodneſs, and for 'his wonderful works to the children of men! for he ſatisfi-

(a) Pſalm. lxviii. 18. (b) Pſalm. ciii. 8. 9. (c) Pſalm. cvii. 8.

'eth the longing ſoul, and filleth the hungry ſoul with good-
'neſs; ſuch as ſit in darkneſs and in the ſhadow of death,
'ſuch as are bound in affliction and iron, becauſe they rebel-
'led againſt the Word of God, and contemned the counſel
'of the Moſt High; ſuch as go down to hell, and whoſe ſoul
'is melted with trouble. They will at laſt cry to the Lord in
'their anguiſh, and he will ſave them out of their diſtreſs. He
'will bring them out of darkneſs, and the ſhadow of death;
'he will break their bands aſunder; he will ſend his Word
'and heal them, and deliver them from their deſtruction.
'(a) At the laſt day, the Lord ſhall puniſh the high ones that
'are on high, the princes of the powers of the air, (or the
'devils) and the kings of the earth, (or the reprobate) and
'they ſhall be gathered together as priſoners, thrown into
'the pit, and ſhut up in the priſon; but after many ages they
'ſhall be viſited, when the Lord of Hoſts ſhall reign on mount
'Sion and in Jeruſalem. (b) The glory of the Lord ſhall be
'revealed, and all fleſh ſhall ſee it together; for the mouth
'of the Lord hath ſpoken it; the everlaſting God, the Lord,
'the creator of the ends of the earth, never faileth nor is
'weary in well-doing. (c) I have ſworn by myſelf, ſays he,
'The word is gone out of my mouth in righteouſneſs and
'ſtrength, and ſhall not return; That unto me every knee
'ſhall bow, (by a ſubmiſſion of free choice and love) every
'tongue ſhall ſwear; Surely, ſhall every one ſay, in the Lord
'have I righteouſneſs and ſtrength; and all that are incenſed
'againſt him ſhall be aſhamed, (of their crimes) and return to
'the Lord. (d) I will not contend for ever, neither will I

(a) Iſai. ch. xxiv. 21. (b) Iſai. ch. xl. 5. 28. (c) Iſai. ch. xlv. 23. 24. (d) Id. ch. lvii. 16.

'be always wroth, for I am the Father of ſpirits, and it is I that 'created all ſouls.(a) The cup of God's wrath ſhall be drunk 'by all nations, upon the terrible day, the day of the Lord of 'hoſts, (the day of judgment) a day of vengeance, when God 'ſhall avenge himſelf, of all his adverſarys, when his ſword 'ſhall devour, and be ſatiate, and be drunk with their blood: 'but in the latter days, (in the fulneſs of time, at the con-'ſummation of all things) God will recall the captivity of 'Jacob, (of the reprobate members of the viſible church) 'and alſo of Moab and Elam, (of the Heathens and idola-'trous nations) (b) when I ſhall bring back again the capti-'vity of Jeruſalem and her daughters; (of all the profligate 'members of the viſible church) then I ſhall bring again the 'captivity of Sodom and her daughters; (or of the moſt fla-'gitious criminals) and the captivity of Samaria and her 'daughters; (or of the moſt erroneous hereticks) when thy 'ſiſters Sodom and her daughters, ſhall return to their pri-'mitive ſtate, and Samaria and her daughters ſhall return to 'their original ſtate, then Jeruſalem and her daughters ſhall 'return to their firſt ſtate of purity and innocence. (c) Who 'is a God like unto thee, that pardoneth iniquitys and paſ-'ſeth by the tranſgreſſions of the remnant of thy heritage; '(of the Heathens and infidels). Thou will not retain thy 'anger for ever, becauſe thou delighteſt in mercy.'

This is the ſtyle of the Holy Ghoſt in the Old Teſtament; but, leſt ſome of theſe expreſſions ſhould ſeem obſcure, am-

(a) Jerem. ch. xxv. 15. xlvi. 10. 28. xlviii. 47. and xlix. 39. (b) Ezek. ch. xvi. 53. 54. (c) Micah ch. vii. 18.

biguous, and equivocal, we ſhall now ſhow, how the apoſtles explain, and unfold the doctrine of the prophets.

(a) ‘ God hath permitted all nations, both Jew and Gen-
‘ tile to be ſhut up in unbelief, that he might have mercy
‘ upon all; (and all without exception) becauſe from him all
‘ ſpirits proceed, by him they all ſubſiſt, and to him they muſt
‘ all return. (b) As in Adam all die, ſo in Chriſt, ſhall all be
‘ made alive: but every one in this order, firſt of all, Chriſt
‘ himſelf ſhall appear; afterwards, theſe that are Chriſt's, at
‘ his coming; (when the elect ſhall riſe again to reign with
‘ him for many ages in his glorious kingdom upon earth re-
‘ newed and re-eſtabliſhed to its paradiſiacal form) laſt of all,
‘ ſhall be the end (or the conſummation of all things); when
‘ he will deliver up the kingdom to his Father, for he muſt
‘ reign (his glorious kingdom upon earth muſt laſt) till he
‘ put all his enemys (things) under his feet. The laſt enemy
‘ that ſhall be deſtroyed is ſpiritual death, and when all beings
‘ ſhall be ſubdued unto him (by love), then ſhall the Son
‘ himſelf be ſubjected to him that put all things under him;
‘ that ſo God may be all in all. (c) God has made known to
‘ us the myſtery of his will, according to his good pleaſure,
‘ which he purpoſed in himſelf, before the foundation of the
‘ world, that in the fullneſs of time, he might re-unite all
‘ beings in Chriſt, both theſe which fell from heaven, and
‘ theſe that fell from Paradiſe. (d) God, becauſe of our Savi-
‘ our's obedience, humiliation, and ſuffering hath highly ex-
‘ alted him; and given him a name which is above every

(a) Rom. ch. xi. 32. (b) I. Cor. ch. xv. 22. to 29. (c) Epheſ. ch. i. 9. 10. (d) Philip. ch. ii. 8. to 12.

'name, that ſo every knee may bow before him, of all that 'are in heaven, of all that are in earth, and of all that are in 'hell, and ſhould confeſs, that Jeſus Chriſt is the Lord to 'the glory of God the Father. (a) For it pleaſed the Father, 'that in him ſhould all fulneſs dwell; and having made peace 'through the blood of his croſs, by him to reconcile all 'things, unto himſelf, by him, I ſay, whether they be things 'terreſtrial, or infernal. (b) God our Saviour will have all 'men to be ſaved, and to come to the knowledge of truth; 'for there is one God, and one Mediator betwixt God, and 'men, the man Chriſt Jeſus, who gave himſelf a ranſom for 'all, to be teſtified in due time, when God ſhall become all 'in all.'

Theſe ſixteen texts of Scripture can never be explained of an external, nor even, of an internal converſion of the leaſt, ſmalleſt, and moſt inconſiderable part of lapſed beings, without doing a manifeſt violence to the natural ſenſe of the words. Here I leave it to the judgment of all honeſt, upright, unprejudiced and intelligent minds, if the Holy Ghoſt could have choſen any ſtronger and more nervous expreſſions, to declare the luminous doctrine of univerſal redemption and reſtitution, than theſe made uſe of by the prophets and the apoſtles, in the fore-mentioned paſſages. Now, if it be demonſtrated, that this doctrine is not only conſonant to, but a neceſſary conſequence of the juſt ideas we ſhould have of the divine attributes; that it ſtops the mouths of the incredulous, minute philoſophers, and that it throws a light upon all the glorious plan of Providence; then it follows plainly, that the

(a) Coloſſ. ch. i. 19. 20. (b) I. Timothy ch. ii. 3. 4. 5.

univerſal re-eſtabliſhment of all lapſed beings is an eſſential doctrine both of natural and revealed religion.

I conclude all I have to ſay upon the Scripture-doctrine of univerſal reſtitution, by this one remark. The ſacred oracles call the Goſpel 'glad tidings to all nations,' now if the doctrine of eternal pains were true, this expreſſion would be ludicrous, inſulting, illuſory and falſe. For in what ſenſe could the Goſpel be called 'glad tidings to all nations,' if it announced that ſalvation belonged only to the ſmalleſt and moſt inconſiderable part of mankind; and that all the reſt were to be for ever and ever miſerable? It is, as if a tyrannical, barbarous king that hated his ſubjects and thirſted after their blood, ſhould ſend a meſſenger to a priſon, who was to enter with joy painted in his face, and with all demonſtrations of gladneſs, triumph and tranſport aſſure them, that he brings all the priſoners glad tidings, and after that he had abated their miſery, heightned their expectations and cheared up their hearts by pleaſant hope, he ſhould publiſh, with a loud ſounding trumpet, that his maſter's will was, to ſave three or four of them, and that all the reſt, were condemned to the moſt exquiſite torments. Would not this be the height of barbarity, and the moſt cruel manner of inſulting theſe poor criminals? The very thought creates horror, and I cannot but repeat it once more, The doctrine of eternal pains ſeems to have been hatched expreſsly by the enemys of revealed religion to render Chriſtianity odious.

Here I ſee the ſchoolmen and Chriſtian mythologiſts fall into a kind of phrenetical madneſs, and cry out, that the doctrine of univerſal reſtitution is diametrically oppoſite to Scrip-

ture, which assures us in several places, that 'the torments of 'the devils and damned are to be eternal; that in the lake, pit, 'or hell the worm never dies, and the fire is never quenched; 'that the devils and the reprobate will be cast into the lake of 'fire and brimstone, where they will be tormented for ever 'and ever.' In fine, that our Saviour himself says, (a) 'That 'all manner of sin and blasphemy against the Father and the 'Son shall be forgiven to men; but the blasphemy against 'the Holy Ghost shall not be forgiven, neither in this world, 'nor in the world to come.'

I answer, in the first place, that, according to Scripture style and common language, the words 'for ever and eternal' do not always signify a duration without end; but a time that lasts, as long as the dispositions, and nature of the thing spoke of endures. Thus, in many different places of sacred writ, the ceremonial law of Moses, not the moral precepts, but the external rites are said to be eternal. Thus, in civil law, kings are said to banish for ever their rebellious subjects; and fathers to disinherit for ever their profligate sons: but every one knows, that comminatory pains are not obligatory upon legislators; that they have always a right to pardon, when the reason of the penal law ceases. All these passages then of the holy Scripture, wherein the pains of the damned are said to be eternal, regard only the natural and necessary consequences of our rebellion; so long as our revolt lasts, our misery must last: but if the creature cease its resistance, then these punishments must cease. Now, since we have proven in the first Part, that, according to all the ideas we have of the na-

(a) Matth. ch. xii. 31. 32.

ture of God and the creature, the one cannot be unappeaſable, nor the other unconvertible; it follows plainly, that the words 'for ever, and eternal,' muſt not be underſtood here, of a duration without end. The univerſal rule of interpreting Scripture, is, that we muſt depart from the rigorous, literal, grammatical ſenſe of the words, when that ſenſe contradicts manifeſtly the divine attributes. Now, the doctrine of eternal puniſhments is altogether incompatible with the divine perfections; with his infinite power, that muſt have at laſt an abſolute empire over all beings free or neceſſary; with the divine wiſdom, that can find out means to ſurmount the reſiſtance of his free creatures, without violating their liberty; with the divine ſanctity, that tends neceſſarily to reeſtabliſh order; with the divine goodneſs, that made intelligent beings only to make them happy, and that cannot be eternally fruſtrated in his deſigns; and in fine, with the divine juſtice, that engages him neceſſarily to put an end to injuſtice. When God therefore, to deter men from ſin, threatens that his puniſhments will be eternal; thoſe comminatory pains are not obligatory, as his remunerating promiſes. He reſerves to himſelf always the right of pardoning, and cannot be unappeaſable, ſince the creature is not inconvertible.

I anſwer, in the ſecond place, that it is literally and exactly true, 'that in hell the worm never dies, and the fire is never quenched;' the remorſes, agonys and horrors of conſcience laſt as long, as this ſtate of puniſhment ſhall laſt; but this does not prove, that hell will laſt for ever. So long as reprobate ſpirits remain in their obduration, impenitence, and corruption, they muſt be neceſſarily tormented; but if they

can be reclaimed, their puniſhment muſt ceaſe. Now, ſince we have demonſtrated, that lapſed beings cannot be abſolutely inconvertible, that finite impotence, folly, and malice cannot for ever ſurmount infinite power, wiſdom and goodneſs; it follows neceſſarily, that all lapſed beings may be reclaimed, and therefore their puniſhments cannot be eternal.

I anſwer, in the third place, that the words εἰς τοὺς αἰῶνας τῶν αἰώνων, ſhould not be tranſlated by 'for ever and ever,' but 'for ages of ages,' that is, ſo long as time laſts; but time will not laſt eternally, there will be an end, when time ſhall be no more, when eternity will begin, and when God ſhall become all in all, as we have ſhown.

In fine, ſince the holy Ghoſt is love, and eſſential love, the ſin againſt the holy Ghoſt, muſt be a deliberate, voluntary, obſtinate, conſtant reſiſtance to all the endearments, attractions and inſpirations of love. Now, ſo long as this reſiſtance laſts, it muſt be puniſhed in this world, and in the world to come, that is, during all the time of the glorious reign. It muſt be extirpated and deſtroyed by hell-flames, and can never be pardoned, but at the general reſtitution of all beings. For the world to come, does not ſignify here eternity, but that interval of duration, after the reſurrection which is to laſt till death and hell be ſwallowed up in victory. Love covers a multitude of iniquitys, and expiates all ſins, ſo that God leaves them in perfect oblivion, and puniſhes them no more; but a formal oppoſition to, and refuſal of all the divine ſuccours, makes future puniſhments, and hell-flames, in the world to come, abſolutely neceſſary. The ſin and blaſphemys againſt the Father and the Son may come

from prejudice, and ignorance. We may, as the Predeſtinarians, attribute to God the Father paſſions, partialitys and imperfections, incompatible with his nature; or, with the Arians, deny the conſubſtantiality of the Word and divinity of the Son, and ſo blaſpheme againſt theſe two perſons of the ſacred trinity. All this will be pardoned, if theſe prejudices and miſtakes do not deſtroy in us a vital principle of love. The falſe and blaſphemous ideas of God and Providence, of preſcience and predeſtination, of original ſin and eternal pains, of vindictive juſtice and unappeaſable wrath, may be pardoned and expiated in this life, or in a ſtate of purification after death: but final impenitence, the direct, reſolute, conſtant rejection of, and reſiſtance to all the efforts and ſollicitations of almighty love, during this ſtate of probation here below, cannot be expiated, extirpated and deſtroyed, but by infernal pains and hell torments. The meaning then of the text is, that a formal, deliberate reſiſtance to divine love, can never be totally deſtroyed, but by hell fires, during all the time of the glorious reign, and at the end of the world to come, when all beings are to be re-eſtabliſhed. The ſin againſt the holy Ghoſt will thus be puniſhed in the next world; but it may, and muſt be one day deſtroyed, ſurmounted and extirpated; otherwiſe, God would be for ever unappeaſable, the creatures unconvertible, and the evil principle indeſtructible, all which are impoſſible and blaſphemous ſuppoſitions.

The ſchoolmen, defeated by Scripture and reaſon, have no other reſource, but to cry out, that this doctrine is diametrically oppoſite to the formal decrees of the univerſal church in all times, and in all places. This is abſolutely falſe. In

the acts of the fifth general council, no mention is made of the doctrine of universal restitution. In the anathematisms, subjoined to these acts, and which are to be found at the end of the discourse, which the Emperor Justinian sent to Menas Patriarch of Constantinople, the true doctrine of universal restitution is not condemned, but only the adulterations, fictions, and errors mixed and blended with this ancient doctrine. These false mixtures are, that by the final consummation of all things, our Saviour's glorious body is to be destroyed, as well as ours; that all material nature is to be annihilated, and that nothing is to remain in a future state, but pure spirit. These absurd errors and mixtures have nothing in common, with the pure doctrine of Restitution, which we have explained, and which the church never condemned. On the contrary, several primitive fathers, such as St. Jerom, and St. Augustin, after having strongly combated this doctrine, say, that they will no longer dispute with the merciful doctors who maintain it, but leave all to the secret judgment of God, whose ways are unsearchable and past finding out; and so exhort to talk cautiously of this opinion, lest it flatter the passions; and encourage vice by the hopes of impunity. In conformity to these two great lights of the Christian church, the pastoral body never condemned the doctrine of restitution, as absolutely false, and impossible. No general council ever approved, by any universal decree, these three barbarous impious, manichean, tho' scholastic opinions, that the damned are inconvertible, God unappeasable, and evil indestructible. On the contrary, we see, that in two of the most ancient formularys of faith called the apostolic and Ni-

cene creeds, mention is made of ETERNAL LIFE, but not one word ſaid of ETERNAL DEATH.*

This then is the doctrine of the holy Scriptures both Old and New, of Moſes, the prophets, the apoſtles and primitive fathers, concerning the three ſtates of degraded nature in general, and of angelical ſpirits that fell. Let us now ſee, if we can find any veſtiges of theſe great truths among the Pagans.

We begin firſt with the Chineſe. The ancient books of that nation talk thus of the angelical ſpirits: in the book Y-KING we read theſe words, 'The rebellious and perverſe 'dragon ſuffers by his pride. His ambition blinded him, he 'would mount up to heaven, and he was thrown down to 'the earth. At firſt, his abode was in the high places, but 'he forgot himſelf, he hurt himſelf, and he loſt eternal life.' The book TCHUNSIOU adds, 'In the midſt of the night, the 'ſtars fell from heaven, and were ſeen no more.' HOAI-NANG-WANG and ſeveral commentators upon him ſay, 'Under the reign of YAO, or the Moſt High, ten ſuns were 'ſeen in heaven, that pretended to enlighten by their own 'light. YAO ordered his ſon Y to pierce them with his darts. 'Y wounded nine of them, and nine ravens that dwelt in 'them had their wings clipt.' All this ſeems to be allegorical, and may refer to the nine quires of angelical ſpirits, of which many in each hierarchy were ſeduced by the evil principle. The book CHU-KING ſays, 'It is evident by the ancient 'tradition of our fathers, that TCHI-Y-COU, or the Beauti-'ful, became deformed. This ſon of heaven was the firſt author 'of all revolt; but his rebellion extended at length to all na-

* See remarks on the condemnation of Origen, at the end of this volume.

'tions, and deluged the world with crimes.' The commentator upon this paſſage ſays, 'that TCHI-Y-COU is called the 'Red-king, becauſe the flames of the Lord ſurround him.' CHAN-KAI-KING ſays, that 'HOANGTI, or the ſovereign 'Lord ordered a celeſtial ſpirit to precipitate TCHI-Y-COU 'into the black valley of miſerys.' The other commentators add, 'that TCHI-Y-COU raiſed a great ſtorm to rob the ce-'leſtial army of all light; but that HOANGTI took him cap-'tive, and tyed him to his chariot.' LOPI adds, 'that TCHI-'Y-COU, having hatched rebellion, went out from the river 'of the Lamb.' The book KOUCIL-SANG adds, 'the great 'impoſtor or inventor of all evil CHONG-CHONG, has the 'face of a man, the body of a ſerpent, the hair red, and that he 'is all deceit and lies.' HO-AI-NANT-SEE ſays, that 'CHONG-'CHONG, diſputed empire with the ſovereign Lord of the 'univerſe, and raging with fury, he ſtruck his head againſt a 'mountain. Then the pillars of heaven were broken, the 'earth ſubſided, and its poſition became oblique; YAO preci-'pitated CHONG-CHONG into the lower places, and the re-'gions of darkneſs.'

Theſe two paſſages inſinuate the two firſt ſtates of the angelical world; the ſame books ſpeak very oft of the total reeſtabliſhment of theſe rebellious ſpirits, whom the hero, the ſon of heaven, the man-God or CHANG-GIN is to ſubdue and to ſubject to his empire. In theſe ſame books, it is aſked frequently, 'how long this kingdom of the ſon of heaven or 'KIGIN is to laſt. Sometimes, it is anſwered, ten thouſand 'years; ſometimes, that it will have no end; and ſometimes, 'that it will extend to all places, all ages, and all beings.' Yea,

there are ſome places, that ſeem to diſtinguiſh betwixt the kingdom of the ſon of heaven, or CHANG-GIN, and the empire of the father, or CHANGTI. The firſt is to laſt only a definite time, or ten thouſand years, and the laſt is to be eternal, and extend to all lapſed beings.

The three ſtates of the world are clearly marked in the Vedam, which is the ſacred book of the Indians, and contains a ſummary of the ancient traditions of the Gymnoſophiſts. (a) 'They believe that ſouls are eternal emanations of the 'divine eſſence, or at leaſt, that they were produced long be-'fore the formation of this preſent world; that they were 'originally in a ſtate of purity, but that having ſinned, they 'were thrown down into the bodies of men and beaſts, ac-'cording to their reſpective demerits, ſo that the body where 'the ſoul reſides, is a ſort of dungeon or priſon. In fine, 'they hold that after a certain number of tranſmigrations, all 'ſouls ſhall be re-united to their origin, re-admitted unto the 'ſociety of the Gods, and be deified.' All the Pagan philoſophers Oriental, Perſian, Egyptian, and Greek, eſpecially the Pythagoreans and Platoniſts, believed the doctrine of Pre-exiſtence; but having forgot the primitive, Noevian tradition, they fancied that all ſpirits, celeſtial, terreſtrial and infernal were of the ſame ſpecies; that the ſouls of devils, men and beaſts had all been originally inhabitants of heaven; that ſome of them fell into human bodies, others into animal machines, and others into ſubterraneous demoniacal forms. Thus, they confounded the angelical world with the paradiſiacal ſtate; departed from the true doctrine of the anci-

(a) Abraham Roger. relig. of the Bramins. part II. chap. 7. Kircher, Sina illuſtrata.

cnts; and coined many wild fictions incompatible with the analogy of faith. Amidst all these alterations, adulterations and disguises, the fund of truth was still preserved.

The Persians had the same ideas about the three states of degraded nature in general. Plutarch says, (a) 'that, according 'to the Magi, Oromazes is born of the purest light, and Ari- 'manius of darkness. They continually make war upon 'each other.... There will at last come a time appointed 'by Fate, when Arimanius will be entirely destroyed and 'extirpated.' Theopompus, according to Plutarch, adds, 'the Magi believed that Oromazes and Arimanius must make 'war for nine thousand years; the one destroying the other's 'works, till at last, HADES or hell shall be no more. The 'God who made all things, keeps himself concealed till that 'time; an interval not too long for a God; but rather like a 'moment of sleep.' Shariştani, an Arabian philosopher, has preserved to us many fragments of the ancient tradition of Zoroaster. This author assures us, (b) 'that the first Magi 'did not look upon the principles of good and evil as co-eter- 'nal; but believed, that light was self-originated, and that 'darkness was produced in time. They account thus for the 'origin of this evil principle. Light can produce nothing but 'light, and can never be the origin of evil. How then was 'evil produced? Light created at first several beings; all of them 'spiritual, luminous, and powerful; but their chief, whose 'name was Ahriman or Arimanius had an evil thought con- 'trary to the light. He doubted, and by that doubt, he be-

(a) Plutarch. de Isid. et Osirid. pag. 370. (b) Hyde, Rel. veter. Persar. cap. ix. pag. 163.

'came dark. From hence proceeded all evils, diſſenſion, ma-'lice, and every thing elſe of a contrary nature to light.' The ſame Shariſtani ſays in another place, (a) 'the two principles 'made war upon one another, till at laſt a truce was conclu-'ded, upon condition that the lower world ſhould be in ſub-'jection to Arimanius, for ſeven thouſand years; after this 'ſpace of time, he is to ſurrender back the world to the Light, 'or God of light.' This is the general reſtitution of all things.

The Egyptians had much the ſame ideas of the three ſtates of degraded intelligences. (b) 'They talk of the pre-'exiſtent ſtate, as the reign of Gods, and demi-Gods, when 'all were happy. Afterwards, Typhon revolted againſt Oſi-'ris, tore his body in pieces, mangled his limbs; ſcattered them 'about, and filled the univerſe with rage and violence.' Here is the degraded ſtate of nature, or of the material world, called by the Egyptians The body of the Deity. 'The eter-'nal and immortal ſoul of Oſiris, led his ſon Orus' (or the ſacred humanity) 'to the ſhades below, to the Hades, where 'he taught him how to fight and vanquiſh Typhon. Orus 'returned upon the earth, fought and defeated Typhon,' (by his ſecond advent) 'but he did not kill him; he only bound 'him' (during the glorious reign) 'and took away his power 'of doing miſchief. The wicked one made his eſcape after-'wards, and was going to throw all again into diſorder.' (That is, after the thouſand years mentioned by St. John in his Revelations.) 'But Orus fought him in two bloody 'battels, and deſtroyed him entirely.' This is the general reſtitution of all things, when hell and death ſhall be ſwal-

(a) Hyde, Ib. cap. xxii. pag. 294. (b) Plutarch. de Iſid. et Oſirid.

lowed up in victory. The Egyptians, ignorant of the great plan of Providence, and not understanding the hieroglyphical language, which has no tenses; confounded the future with the preterit, and looked upon these events, as already past. Moreover, they mixed, disguised and adulterated these rays and emanations of the ancient Noevian tradition, with many fables, that obscured their beauty: but notwithstanding all these sophistications, the substance of the Noevian doctrine was still preserved, concerning the three states of nature exalted, fallen, and re-established.

We come now to the Greeks and Romans, and begin with Plato. His works contain the whole system, of which, the other philosophers give only hints. In order to understand the following quotations, we must not forget, that the Pagan philosophers believed, that all degraded intelligences were of the same species, whether angelical, terrestrial or infernal, human, brutal, or diabolical. Plato speaks thus, in his Timaeus, of the first state of nature. (a) 'The great architect of the world had a model, by which he produced 'every thing, and this model is himself. As he is good, and 'as what is good has not the least tincture of envy, he made 'all things, as far as was possible, like himself. He made the 'world perfect in the whole of its constitution, perfect too in 'all the various parts that compose it. They were subject, 'neither to diseases, nor decay of age. The Father of all 'things, beholding this beautiful image of himself, took a 'complacency in his work, and this complacency raised in 'him, a desire of improving it, to a nearer likeness to its mo-

(a) Platon. Timaeus. edit. Steph.

'del.' The ſame philoſopher, in his Phaedrus, gives us his notion of the pleaſures, which ſpirits enjoyed in their pre-exiſtent ſtate. (a) 'The great Jupiter animating his winged 'chariot marched firſt, followed by all the inferior gods, and 'genii. Thus they traverſed the heavens, admiring the infi-'nite wonders thereof. Then they raiſed themſelves to the 'ſummit of the celeſtial regions, and mounted above the 'ſpheres. None of our poets ever yet ſung, or can ſing this 'ſupra-celeſtial place; it is there, that ſouls contemplate with 'the eyes of the underſtanding, the truly exiſting eſſence, 'which has neither colour nor figure, nor is the object of any 'ſenſe, but is purely intelligible. There they ſee virtue, truth 'and juſtice, not as they are here below; but as they exiſt in 'him, who is Being itſelf. There they ſatiate themſelves 'with that ſight, till they are no longer able to bear the glo-'ry of it, and then they return back into the interior parts 'of heaven, where they feed upon nectar and ambroſia.' Is not this a beautiful definition, and explication of the double felicity of intelligences; the one of which conſiſts in the contemplation of the divine eſſence, or almighty original; and the other, in the knowledge, admiration and enjoyment of his glorious works, and created repreſentations?

In other places, Plato deſcribes the manner how ſouls fell from this happy ſtate. (b) 'Every ſoul, which follows God 'faithfully into the "ſupra-celeſtial place," preſerves itſelf 'pure and without blemiſh: but if it takes up with nectar and 'ambroſia,' (that is, with the acceſſory felicity to be found in the enjoyment of the material pictures) 'and does not at-

(a) Platon. Phaedrus. pag. 1216. 1222. (b) Ib. pag. 1223.

'tend upon Jupiter's chariot, to go and contemplate truth,' (that is, if it forgets its ſupream felicity, which alone conſiſts in the knowledge and viſion of the great original) 'then it 'grows heavy and ſluggiſh; it breaks its wings; it falls upon 'the earth, and enters into a mortal body, more or leſs vile, 'according as it has been more or leſs elevated.' He ſays in another place, (a) 'that it was after this degradation of ſpi-'rits, that Saturn, or the great Father of the Gods, and Maſter 'of the univerſe, having quitted the reins of his empire, hid 'himſelf in an unacceſſible retreat. The foundations of the 'world were ſhaken by motions, contrary to its firſt princi-'ple and laſt end; it loſt its beauty and luſtre; and then it was, 'that good and evil were blended together.'

After this, Plato deſcribes the third ſtate of the world in the cleareſt terms, (b) 'at laſt, leſt the world ſhould be plun-'ged in an eternal abyſs of confuſion, God the author of the 'primitive order will appear again, and reſume the reins of 'empire. Then he will change, amend, embelliſh and reſtore 'the whole frame of nature. After ten thouſand years, ſouls 'will be reunited to their origin. During that ſpace of time, 'their wings grow again and are renewed.'

All the Greek philoſophers before Plato and Pythagoras, had the ſame ideas. Orpheus the moſt ancient of all the Greeks, and the ſource of their theology, ſays, according to the teſtimony of Plato, (c) 'that the ſoul is here in a ſtate of 'puniſhment, for faults committed in a pre-exiſtent life. Its 'body being a priſon to it, wherein it is kept in cuſtody, till

(a) Platon. polit. pag. 538. (b) Id. pag. 539, et Phaed. pag. 1223. (c) Platon. Cratylus. pag. 400. ed. Steph.

'its debts be payed, and its faults be expiated. And therefore 'it is called Σῶμα, or Σῆμα a ſepulchre.' Empedocles, long after Orpheus, had the ſame ſentiments; for he ſaid, according to Plutarch and Plotinus, that (a) 'ſouls were here in 'a lapſed ſtate, wanderers, ſtrangers and fugitives from God; 'that having ſinned in heaven, they fell down into mortal bo-'dys. That the evil demons or lapſed ſpirits are puniſhed 'for the faults they committed in a former ſtate: firſt, the 'ſun precipitates them into the air; the air caſts them into the 'deep ſea; the ſea vomits them up upon the land; and from 'the earth, they are raiſed at laſt to heaven. Thus, they are 'tranſported from one place to another, till being in the end 'puniſhed and purified, they return to their native abode.' All this deſcription is an ingenious allegory, to expreſs the different gradations, by which ſpirits fell from their primitive innocence; and by which, they muſt recover it again.

The Pythagoreans had the ſame ideas, as the Platoniſts, Egyptians, and Orientals, according to the teſtimony of Hierocles. He ſpeaks thus, in his commentary upon the Golden verſes, (b) 'as our alienation from God; and the loſs of the 'wings which we had in a heavenly ſtate, have thrown us 'down into this region of death, which is over-run with all 'manner of evils, ſo the revival of virtue in us, makes our 'wings grow again, and raiſes us up to the manſions of life, 'where true good is to be found, without any mixture of 'evil.' Theſe philoſophers were very far from thinking, that hell torments were to be eternal. They looked upon them

(a) Plutarch. lib. de exilio. pag. 667. et de Iſid. et Oſiride pag. 361. Plot. Ennead. IV. lib. VIII. cap. i. (b) Hieroc. comment. in aurea carm. pag. 187. ed. Cantab. 1709.

as neceſſary remedys. (a) 'The judges of the infernal re-
'gions correct and cure the ſoul, by preſcribing puniſhments
'for the health of nature, juſt as phyſicians heal the moſt in-
'veterate ulcers by inciſions. They puniſh the crime in or-
'der to extirpate it; they do not annihilate the eſſence of the
'ſoul; but bring it back to its true and genuine exiſtence; by
'purifying it from all the paſſions that corrupt it.

The Roman philoſophers adopted the ſame doctrine of a pre-exiſtent, degraded, and re-eſtabliſhed ſtate. The Orphic, Pythagorean, and Platonic doctrine about the deſcent and aſcent, firſt-life, fall, and reſtoration of ſouls, is thus explained by Macrobius in his commentary upon Scipio's dream.(b) 'There are two ſorts of deaths, the one of the animated ma-
'chine, and the other of the animating principle. The one
'happens when the ſoul is ſeparated from the body; the
'other, when the ſoul detaches itſelf, from the ſimple and in-
'diviſible fountain of nature and falls into a mortal body.
'Hence the body was called by the Greeks Δέμας or the
'chain of the ſoul; as alſo Σῶμα, or Σῆμα, the tomb of the
'ſoul; and by Cicero both one and the other, being the pri-
'ſon in which the ſoul is buried..... The univerſe is divi-
'ded into two parts; the immoveable fixed heavens, and
'the ſphere of the wandering ſtars. The firſt is named by
'ſome, the etherial earth, and the primitive abode of ſouls,
'where they lived happy and free from the contagion of mat-
'ter. Souls, who from this high place and perpetual ſeat of
'light, look down upon earth with a ſecret, hidden deſire and
'appetite, are drawn downwards, by the weight of their ter-

(a) Ib. pag. 361. (b) Macrob. de ſomnio Scipion. lib. I. cap. xi. xii.

'reſtrial thoughts. Their ſpiritual nature, however, is not 'all of a ſudden cloathed upon with a groſs, clammy, clayiſh 'body; but by degrees they fall into the planetary regions, 'where they contract in each ſphere, etherial vehicles, or ae-'rial cloathings, till they be inſenſibly reconciled to terreſtri-'al bodies. Thus, they undergo ſeveral different deaths, in 'paſſing through different planets, till they fall at laſt into 'that death, which upon earth is called life. This dying ſtate 'of the ſoul does not laſt always. Its tranſient temporal im-'merſion into matter, does not deprive it of the principle of 'immortality: for ſo ſoon as it deſerves to be purged from 'the contagion of vice, it returns again to its firſt ſtate, and is 'reſtored to the light of eternal life.'

Thus, we have endeavoured to prove, that the doctrine of the three ſtates of the world was believed by the Sages of all antiquity, both ſacred and profane, Jewiſh and Pagan; by the Chineſe, the Indians, the Perſians, the Egyptians, the Greeks and the Romans. We would, no doubt, find ſome veſtiges of the ſame truths among the ancient Gauls, Britons, and Germans, if we had any remains of their ancient books. Before we conclude this chapter, we ſhall endeavour to ſhow, that, according to the doctrine of the ancients, all finite ſpirits are, ſome how or another, united to material vehicles.

We have already proven, in the firſt Part of this work, that no finite ſpirits, how exalted ſo ever, are capable to ſupport, with a direct, immediate, uninterrupted view, the luminous ſplendours of the pure, abſolute, and unvailed eſſence of the Deity; that they are obliged ſometimes, becauſe of the eſſen-tial weakneſs, inſeparable from finite, to cover their faces,

and turn their views from the bright Original, to contemplate the great archetype, in his created pictures, images and repreſentations; that it was for this reaſon, that material nature was created, and that all ſpirits celeſtial, ſeraphic, and angelical are, ſome how or another, united to material, luminous vehicles, by which they communicate with the corporeal pictures of the Deity. This doctrine, founded upon the ſublimeſt reaſon, is perfectly conform to Scripture, to the tradition of the fathers, and to that of all antiquity, both ſacred and profane.

I ſhall not here mention the expreſſions made uſe of by the prophets and apoſtles, who, in their ſupernatural viſions, repreſent the angels under viſible corporeal forms, as ſpeaking with tongues, mounted upon white and red horſes, having keys and ſeals in their hands. I know that all theſe corporeal images and phraſes, are allegorized by the ſchoolmen, without any ſolid reaſons, or for very abſurd ones; as we ſhall ſhow hereafter. I ſhall only mention three great principles contained in the ſacred oracles, and perfectly conform to the analogy of faith.

1. It is plain, that the angels appeared to the patriarchs under human and corporeal forms. (a) Now, ſince we have proven, that the head and chief of all principalities and powers had, from the beginning, a celeſtial, glorious body or vehicle; why may not the angelical ſpirits have one too? The laws of analogy in the inviſible world, ſeem to demand, that all ſpirits ſhould be like their head, ruler and model.

2. If this great principle be combined with the expreſs words of our Saviour, all will become a demonſtration. He

(a) Gen. ch. xviii. 2. &c.

ſays, (a) ‘ they who ſhall be accounted worthy to obtain the ‘ world to come, and the reſurrection of the dead, neither ma- ‘ ry nor are given in marriage; neither can they die any ‘ more, for they are like the angels, and are the children of ‘ God, being the children of the reſurrection.’ If the angels were utterly devoid of all bodies, then the ſouls of good men, in a ſtate of ſeparation from all matter after death, and before the reſurrection, would be rather like to angels, than after the reſurrection. Thus, the reaſoning of our Saviour would be inconſequential, for it would be abſurd to compare ſouls re-united to their glorious bodies, unto pure ſpirits ſeparated from all matter.

3. Our Saviour's ſaying to the reprobate, (b) ‘ Go, ye cur- ‘ ſed, into everlaſting fire prepared for the devil and his an- ‘ gels,’ ſeems to be a full confirmation, that devils are embodied: for to allegorize this fire into ſimple remorſe of conſcience, would be denying the reſurrection of the bodies of the damned, and expreſly contrary to the declaration of the prophets and apoſtles, who ſay in many different places, that theſe who ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and others to everlaſting ſhame; ſome ſhall ſhine, as the brightneſs of the ſun, and others be thrown into the lake of fire. Now, to ſay that purely incorporeal ſubſtances, ſeparate from all bodies, can be tormented with fire, is to expoſe the whole of Scripture to the ſcorn of minute philoſophers. It is true indeed, that God might communicate to pure ſpirits the ſame painful ſenſations, as if they had corporeal organs; but this high-flown Malebranchian notion

(a) Luke, ch. xx. 35. 36. (b) Matth. ch. xxv. 41.

can never deſtroy the eſtabliſhed doctrine of all antiquity, that in hell there is really a material fire.

Theſe three principles founded upon the moſt expreſs doctrines of faith, prove that angelical natures both good and bad are united to material vehicles. This was the ſentiment of many of the primitive fathers, and firſt of Origen, who was very far from confounding the ideas of material and immaterial ſubſtance: for in his book of principles, he ſays expreſly, (a) 'that angels, thrones, and dominations, powers, 'and the governors of the darkneſs of this world, yea, every 'name that is named by St. Paul, are incorporeal ſubſtances; 'tho' they are not bodies, yet they uſe bodies, and have cor-'poreal vehicles; and in fine, that the holy Trinity alone is 'neither body, nor in body; but is altogether incorporeal.'

Moreover, St. Baſil, or whoever was the author of the commentary upon Iſaiah, ſays, 'Sacrifices are of no ſmall 'pleaſure or advantage to demons, becauſe the blood being 'evaporated by fire, and ſo attenuated, is taken into the ſub-'ſtance of their bodies, the whole of which is nouriſhed with 'vapours, tho' not by eating, drinking, and ſuch like organs, 'as ours.' The reaſoning may be falſe, but this proves, that he believed, that the demons were embodied.

St. Auguſtin ſays in many places, (b) 'that the bodies, of 'good men, after the reſurrection, ſhall be iſangelical, or 'like to theſe of angels. In other places, the ſame ſaint ſays, 'That our bodies, after the reſurrection, ſhall be angelical 'bodies, fit for the ſociety of angels.' Now this could not be,

(a) Origen. περὶ ἀρχων. pag. 147. (b) S. Auguſt comment. in pſalm. lxxx. pag. 145.

if the angels were ſtript of all matter, and pure ſpirits: for a ſpirit embodied cannot be proper for the commerce of a ſpirit altogether incorporeal. According to the rules of analogy, ſince we are to enter into the ſociety of angels, we muſt have a nature ſimilar to theirs, and ſince all bleſſed ſouls are united to matter, there is no reaſon, why there ſhould be any exception in the general law, where the ſociety is to be mutual. The ſame St. Auguſtin adds, (a) 'that the devils, before 'their tranſgreſſion, had celeſtial bodies, as angels have, yet 'might theſe afterwards, by way of puniſhment, be changed 'into aerial ones, and ſuch as now may ſuffer fire.' It is true, that St. Auguſtin afterwards retracted this opinion: but he gives no ſolid reaſons for his departing from this ancient tradition. It is no wonder that ſuch a lively genius ſhewed ſometimes a fluctuation in his opinions.

Claudianus Mammeritus writing againſt Fauſtus, who denied the immateriality of ſpirits, both angelical and human, writes thus, (b) 'the devil conſiſteth of a double and different 'ſubſtance; corporeal and incorporeal. It is manifeſt alſo, 'that the bleſt angels, are of a twofold ſubſtance. They are 'incorporeal in that part of theirs, wherein God is viſible to 'them, and corporeal in that part, wherein themſelves are 'viſible to men.'

Fulgentius writes concerning angels in this manner, (c) 'great and learned men affirm angels to conſiſt of a double 'ſubſtance, that is, of a ſpirit incorporeal, whereby they 'contemplate God; and of a corporeal vehicle, whereby they

(a) Comment in Geneſ. lib. iii. cap. x. (b) Claud. Mammer. lib. iii. (c) Fulgent. de trinit. lib. iii.

'become ſometimes viſible to men; as alſo, that they have 'ethereal, or fiery bodies; but devils aerial.' This was the opinion alſo of John Theſſalonicenſis, in a dialogue of his read and approved of in the ſeventh council, which declares that the Catholic church acknowledges angels to be intellectual, tho' not altogether incorporeal and inviſible; but to have certain ſubtile bodies, either airy, or fiery.

In fine, Pſellus, who was a curious enquirer into the nature of ſpirits, declares it not only as his own opinion, but as the univerſal ſenſe of all the fathers, (a) 'that the demoniac 'and angelic beings are not altogether incorporeal and body-'leſs; but they are united to material vehicles, and have con-'genial bodies belonging to them. The angelical body ſends 'forth rays and ſplendours, ſuch as would dazzle mortal eyes, 'and cannot be born by them: but the demoniac body, tho' 'it ſeems to have been once ſuch alſo, ſince Iſaiah calls him 'that fell from heaven, LUCIFER, yet it is now dark and 'obſcure, foul and ſqualid, and grievous to behold, it being 'deprived of its original light, and beauty.'

This was alſo the common opinion of all the Pagan philoſophers, both Pythagorean and Platonic; and therefore of all the Perſians, Indians, Orientals and Egyptians, from whom the Greeks borrowed their philoſophy. Hierocles ſays, (b) 'every hero is a rational ſoul with a luminous body.' By heroes, this author means the celeſtial ſpirits that never fell. Plato alſo compares every divine ſoul to a winged chariot and charioteer. In fine, all the Pagan philoſophers without exception, ſtill repreſent the demi-gods, heroes and inferior

(a) Pſellus. pag. 33. (c) Hierocl. aurea carm. ed. Cantab. an. 1703 pag. 214.

deities, that is, angelical ſpirits, as united to corporeal forms, as well as the middle God. Thus ſacred and profane antiquity agree in the ſame univerſal ſentiment, that no finite ſpirit is altogether ſeparated from ſome material vehicle or other.

I grant indeed, that the ſchoolmen have adopted the opinion of theſe who maintain, that angels are altogether incorporeal. One of the reaſons may be, becauſe they adopted in the thirteenth century the Ariſtotelic philoſophy, which maintained the doctrine of abſtract intelligences diveſted of all matter, and admitted only the ſimple and unbodied minds of the ſpurious Platoniſts, as the chief of the generated and created Gods.

Moreover, the ſchoolmen miſtook an expreſſion of the ancients, and founded all their doctrine upon it. It was uſual, according to the teſtimony of Pſellus, both with Chriſtian and Pagan writers, to call the groſſer bodies, corporeal; and thoſe which eſcape our ſight and touch, incorporeal, by reaſon of their ſubtility. Thus, before Pſellus, Joannes Theſſolanicenſis, in his dialogue approved in the ſeventh general council, ſays, 'If you find angels or demons called ſometimes 'incorporeal, you muſt underſtand this in reſpect only of 'the tenuity of their vehicles, as not conſiſting of the groſſer 'elements, nor being ſo ſolid, as theſe we are now impriſoned 'in.' All the miſtake of the ſchoolmen is then founded upon their profound ignorance of the ſtyle of the ancients, who diſtinguiſh betwixt ſolid and ethereal matter, call the one bodies or corporeal, and the other incorporeal, or pneumatical.

The ſum and ſubſtance of the great principles contained in this chapter, may be reduced to theſe three.

1. God, long before the creation of men in a paradiſiacal ſtate, produced innumerable, luminous, glorious, celeſtial manſions, repleniſhed with myriads of angelical beings, that were, like men, united to etherial vehicles. Theſe ſeraphic ſpirits enjoyed by turns the beatific viſion of the pure divinity, which is their eſſential felicity, and the delights of the material world, which is their acceſſory happineſs.

2. All the angelical natures, who were inhabitants of the ſolar ſyſtem, fell from this ſublime perfection, not like men, by abandoning themſelves to ſenſible pleaſure; but by ſpiritual ambition, ſelf-complacency, and an over-weening opinion of their natural excellency; and ſo reduced the ſolar ſyſtem to a ſtate of chaos, and confuſion. Some of the moſt rebellious were ſhut up in chains of darkneſs; others wander in the air to accompliſh the deſigns of eternal Providence: others are impriſoned in brutal forms. All of them are in a degraded ſtate, more or leſs miſerable, till the time of the laſt judgment, when they ſhall be thrown into the lake of fire, with the reprobate, there to be tormented for ages of ages.

3. By theſe infernal pains and puniſhments, they will be entirely purified, ſubdued and transformed. Then will be the end and conſummation of all things, when the Son will deliver up the kingdom to the Father; God will become all in all; moral and phyſical evil will be deſtroyed, univerſal harmony will be re-eſtabliſhed; all tongues ſhall praiſe the Lord, and ſing his mercies for ever; all ſpirits in heaven, on earth and under the earth ſhall bow their knees before the Lord, by a ſubmiſſion of love and obedience; death and hell ſhall be

ſwallowed up in victory, and through the whole immenſity of the univerſe, nothing ſhall be ſeen, but God as he is; and nature as repreſentative of him.

We muſt then, never confound the three ſtates of degraded angelical natures with theſe of the terreſtrial globe. That is, (1) The primitive original creation, as it came firſt out of the hands of God, with the chaos introduced into nature, by the fall of angels: (2) Nor the paradiſiacal earth formed in the ſolar ſyſtem, after the diſſipation of the chaos, with the preſent ſtate of nature, in this inferior ſphere, ſince the fall: (3) Nor the 'eternal empire of the Father' over all created intelligences fallen and unfallen, with the 'glorious 'reign of the Son' over the elect, choſen race of men, during a definite fixed period of duration. The confounding of theſe different ideas has been a ſource of innumerable errors in theology. We ſhall now examine the means of re-union to our great Original, and the extent of univerſal Grace to procure this re-union to all the lapſed ſons of Adam.

CHAP. VI.

Of the three Internal, Essential, and Universal Means of Re-union, known to men of all ages, nations and religions.

WE have already shown in the first Part of this work, that the three essential, internal and immediate means of re-uniting lapsed souls to their great Original, are by prayer, mortification, and self-denial. We have also shown, that, in all times, all places and all circumstances, Almighty Providence refuses to none of his creatures, fallen or unfallen, all the helps and means necessary to conduct them to the knowledge and enjoyment of their ultimate and supream happiness. We shall now examine, what is the doctrine of the holy Scriptures, concerning these universal graces granted to all, and then unfold the vestiges of this great truth, which are to be found among the Pagans.

The Old Testament is full of passages, that show God's universal love for all his creatures, and his sincere desire to make them all happy. Wisdom is represented by Solomon, (a) 'as crying upon the tops of high mountains, in the midst 'of the high ways, and at the gates of the great cities.' It is said in another place, that (b) 'Wisdom remaining immove-'able in herself, renews all things, and flowing into souls,

(a) Prov. ch. viii. 1. 2. 3. (b) Wisdom. ch. vii. 27.

'throughout all nations, makes them friends of God and 'prophets.' In another place, it is said, (a) 'Because thou 'canst do all things, thou hast mercy upon all; thou lovest all 'the things that are, and abhorrest nothing which thou hast 'made; for never couldst thou have made any thing, if thou 'hadst hated it; but thou sparest all, for they are thine.' The same writer says, (b) 'Thine incorruptible spirit is in all 'souls, therefore chastenest thou them by little and little, 'who offend, and warnest them by putting them in remem-'brance, wherein they have offended, that, leaving their 'wickedness, they may believe on thee; for neither is there 'any God but thou that careth for all; thy power is the be-'ginning of righteousness, and because thou art the Lord of 'all, it maketh thee gracious to all.'

The reasons for universal grace are founded upon motives, that are common to men of all nations, ages, and religions. These motives are the divine perfections, infinite power, infinite wisdom, and infinite goodness, that can surmount finite impotence, folly, and malice. God has mercy upon all, because he is the Lord and lover of souls, he is present to all, careth for all, and abhors nothing that he has made. Now, since both these that are members of the visible church, and these that are not so, the Jews and Gentiles, the Pagans and Christians, are equally creatures of God; it follows necessarily, that he loves all, that he neglects none, and that he refuses his saving graces to none of the lapsed sons of Adam. Can the Fatalists read these texts, without conceiving a secret diffidence of their scheme?

(a) Ib. ch. xi. 23. 24. 26. (b) Ib. ch. xii. 1. 2. 13. 16.

This doctrine of universal grace, given to all men without exception, and even to the Heathens, is fully taught in the book of Esdras, (a) 'I Esdras received a charge of the Lord 'upon mount Horeb, that I should go unto Israel; but when 'I came unto them, they set me at nought, and despised the 'commandment of the Lord. And therefore I say unto you, 'O ye Heathen, that hear and understand, he shall give you 'everlasting rest; for he is nigh at hand, that shall come in 'the end of the world. Be ready to the reward of the king-'dom, for the everlasting light shall shine upon you for ever 'more. O! receive the gift that is given you, and thank him 'that hath called you to the heavenly kingdom: arise-up, and 'stand, behold the number of these that are to be sealed in the 'feast of the Lord. Take also thy number, O Sion, and shut 'up those of thine, that are cloathed in white, which have 'fulfilled the law of the Lord.'

It is evident by this text, that the Heathens and the Jews are both equally called to the heavenly kingdom; to be sealed at the feast of the Lamb; and to enjoy everlasting rest, at the end of the world. If it be said, that this text is to be meant only of the Gentiles, or Heathen, that were to hear the external sound of the Gospel, and become members of the visible church, upon our Saviour's first coming; this is plainly contradictory to the sacred text; for it is clear, that the call here mentioned, is an inward, saving, efficacious call: since the prophet speaks here of the Heathen that are to be sealed at the feast of the Lord, that are to receive the gift of the kingdom, and that are to enjoy everlasting light. Now, this can-

(a) Esdras. II. ch. ii. 33. to 42.

not be ſaid of all the Gentiles, to whom the Goſpel was preached. It is then abſurd in the ſchoolmen, to apply this text to the firſt coming, and to the external vocation of the Gentiles, inſtead of explaining it of the ſecond advent, and the eternal ſalvation of all the righteous Heathens.

The New Teſtament is yet more expreſs than the Old, upon this important truth. (a) 'Our Saviour declares ex-'preſſly, that at the laſt day, many ſhall come from the Eaſt 'and from the Weſt, from the North and from the South, 'and ſhall ſit down with Abraham, Iſaac, and Jacob in the 'kingdom of Heaven; but the children of the kingdom, ſhall 'be caſt out into utter darkneſs.' Here then is a diſtinction made betwixt the children of the kingdom, or members of the viſible church, and theſe that are not ſo. In the laſt day, many of the firſt are to be caſt into utter darkneſs, and many of the others are to ſit down in the kingdom of Heaven.

The next text is contained in the Acts of the Apoſtles, when St. Peter ſays, (b) 'In truth I perceive that God is no 'reſpecter of perſons; but in every nation, he that feareth 'him, and worketh righteouſneſs, is acceptable to him.' The Centurion, whom St. Peter ſpeaks of, was a Roman, and conſequently a Pagan. The ſchoolmen will ſay, that he was not an idolater; that he was a proſelyte of the Jews; that he had known the true God by his commerce with them at Caeſarea, and that having read the holy Scriptures, he quit without noiſe the ſuperſtitious worſhip of idols, without embracing openly the Jewiſh religion. All this is a pure romance,

(a) Matth. ch. viii. 11. 12. compared with Luke ch. xiii. 29. (b) Acts ch. x. 1. 2. 3. 15. 34. 47.

which cannot be demonſtrated; and ſeems quite contrary to the text; for when the holy Ghoſt ſays, 'that God is no re-'ſpecter of perſons; but that in every nation, he that fears 'God, and worketh righteouſneſs, is acceptable to him,' he inſinuates plainly, that beſides the Pagans who lived in Judea; there might have been many 'that lived in every nation who 'feared God, and wrought righteouſneſs;' tho' they never heard of the Jews, nor of their religion. If the ſchoolmen mean by the word Idolater, one that did not believe in a ſupream Being, that payed divine worſhip to mortal men, without any relation to God; and that offered up inhuman and abominable ſacrifices to devils, we grant that Cornelius was not an idolater: but if the ſchoolmen pretend, that this Roman Centurion did not frequent the Pagan temples; was not preſent at their public worſhip; and did not practiſe with ſimplicity of heart, the religious ceremonies of his country, by referring them all to the ſupream, or to the inferior deities and heroes whom he thought friends and favourites of heaven, this we abſolutely deny, and they muſt prove it. What is certain is, that Cornelius, before his converſion and baptiſm, is called a devout man, one that feared God; that gave much alms to the people, that prayed always, and to whom God manifeſted himſelf by ſupernatural viſions. There were, according to the teſtimony of Juſtin Martyr, many ſuch perſons among the Pagans, yea, in his apology for the Chriſtian religion, addreſſed to the Roman Emperor and ſenate, he ſays expreſſly, as we ſhall ſee more fully below, that ſuch were Job, Naaman, Pythagoras, Socrates, Heraclitus, the Eunuch of Candace, who adored the ſupream God, and look-

ed upon all the different names of the Pagan deities, as attributes, hypoſtaſes, or friends of the Eternal Being. It is further added, that St. Peter had then the vulgar prejudices of the Jews againſt the Gentiles, and that he looked upon them, as unclean, with whom the choſen nation could have no commerce. To undeceive him of this popular error, he was raviſhed in ſpirit, had a ſupernatural viſion of a myſterious ſheet let down from heaven, and heard a celeſtial voice, which ſaid to him; 'What God has cleanſed call thou not impure;' whom God has purified by his internal operation, and univerſal grace, do not call that man impure, tho' he was born without the ſacred pale. St. Peter went ſoon after to the Centurion's houſe at Caeſarea, and in preſence of many Jews there aſſembled ſaid; 'you know that it is unlawful for a 'Jew to have any commerce with ſtrangers, or even to ap-'proach them: but God has ſhown me, that I ſhould not 'call any man common, nor unclean.' The Jews preſent at this conference, 'were aſtoniſhed to ſee, that the gift of the 'holy Ghoſt was poured forth among the Pagans.' Then St. Peter ſaid, 'Can we refuſe the baptiſm of water to theſe 'that have already received the holy Ghoſt?' Thus we ſee, that the baptiſm of the Spirit was communicated before the baptiſm of water; and that before the outward ſymbol was adminiſtred, the inward grace, of which water is but a ſign, was received.

This chapter of the Acts, is not one ſimple text, it is a whole ſyſtem, a compleat body of doctrine, to ſhow, that in all nations, ages, and religions, God, by his internal operation, and univerſal grace, can and does produce holy ſouls,

that are agreeable to him; who receive the baptiſm of the Spirit, tho' not that of water; and feel the purifying operations of the eternal Logos, tho' they have not any ſpeculative knowledge of the hiſtorical facts that relate to his ſacred humanity. This ſublime doctrine will, no doubt, ſhock Judaizing Chriſtians of the beſt kind. They are in the ſame caſe, as St. Peter, 'ere he was enlightned from above; and they will perſiſt in their error, as he, till they be undeceived by a ſupernatural viſion. They muſt be pitied, becauſe of the ſcandal they give againſt Chriſtianity; but their doctrine muſt be ſhunned, as the high-road to incredulity.

There is another admirable paſſage in Scripture, concerning univerſal grace; it is not one ſingle text, but a chain of reaſonings made by the apoſtle of the Gentiles, in writing to the Romans newly converted, (a) 'The wrath of God is 'revealed from the higheſt heavens upon all iniquity, and in-'juſtice, in all theſe who retain the truth of God captive by 'unrighteouſneſs: for what can be known of God, was mani-'feſted to the Gentiles by God himſelf, who enlightned 'them. His inviſible perfections are clearly ſeen by the viſible 'creation; yea, his eternal power and God-head by the things 'that are made. Wherefore they are unexcuſable, becauſe ha-'ving known God, they did not glorify him, nor were they 'thankful: but becoming vain in their imaginations, their 'fooliſh heart was darkened, and fancying themſelves wiſe, 'they became ſo ſtupid, as to change the glory of the uncor-'ruptible God, into an image made like a corruptible man; 'yea, into that of birds, four-footed beaſts, and creeping

(a) Rom. ch. i. 18 to the end.

'things; so that, because of the lusts of their own hearts, God 'gave them up to uncleanness.' Thus, St. Paul declares positively, that the Gentiles fell into all sort of idolatry, not because they were abandoned by God, without any knowledge, but because of the pride of their vain imagination. The sacred symbols designed at first to represent the divine attributes, perfections, and hypostases: they stopt at the external sign, without rising up to the thing signified; and so transformed the divine essence into the image of volatiles, animals, and reptiles, and thus fell into the lowest, and vilest idolatry, in order to flatter their passions; and therefore God gave them up to all the vices and impurities, that are the natural and necessary consequences of their free, voluntary, deliberate choice of evil, and obstinate adherence to corruption. The Father of spirits, the Redeemer of mankind, the Lover of souls refuses his first graces to none, enlightens every man that comes into the world, and prevents all the lost sons of Adam by his divine inspirations. But when they deliberately reject his attractions, shut their eyes to his illuminations, and resist all his internal motions, he withdraws these salutary operations as useless, and proper only to harden their hearts, and augment their condemnation. He never abandons the creatures, till they abandon him; and because he cannot do violence to their freedom, without destroying their natures, he never acts upon lapsed intelligences by omnipotent irresistible wills. For this reason it is, that he allows corrupt reprobate minds to follow the deliberate choice and voluntary bent of their own hearts, till they die impenitent; knowing that it is impossible to reclaim them otherwise, than by infernal pains, and hell

torments. This is the terrible and beautiful ſyſtem of nature and grace, which the Predeſtinarians have turned into partial preferences, preteritions, and fataliſtical decrees, which render vice inevitable, and God the author of all our crimes, as well as of our eternal miſery.

St. Paul goes on, in the ſecond chapter, to ſhow, that notwithſtanding all the corruptions, idolatries, and abominations into which the Pagans fell, yet the Jews ought not to judge them as intirely forſaken of God, without any law. (a) 'God,' ſays the apoſtle, 'will render to every man accor-'ding to his deeds; life eternal to theſe who by a patient con-'tinuance in well-doing aſpire to glory, honour and immor-'tality: but unto them who are contentious, and do not ſur-'render themſelves up to truth, indignation and wrath, tribu-'lation and anguiſh to every ſoul that doth evil, to the Jew 'firſt and then to the Gentile, becauſe with God there is no re-'ſpect of perſons.' He loves all his creatures, he hates nothing that he has made; he made them only to be happy; he rejects none but theſe that deſpiſe his graces and operations. He does not love or hate them according to partial decrees, and perſonal preferences; but he communicates himſelf to them all proportionably to their co-operation and correſpondence to his divine action. It is this divine action that produces in them all ſupernatural good, all true life, light, and love: but he never forces their liberty by irreſiſtible wills, and therefore, the diſtinction betwixt them comes from their own voluntary adherence to falſe ſelf-love, or the true love of God. He does not doat upon them, becauſe they are members of

(a) Rom. ch. ii. 6. to the end.

the visible church; nor judge of them by the external advantages, graces, and favours that he grants to some, and refuses to others. 'For' continues he, 'whosoever have sinned without the law, shall perish without the law; and whoever have 'sinned under the law, shall be judged by the law; since it is 'not the hearers of the law, but the doers of the law that 'shall be justified. Now, when the Gentiles who have not 'the law, do naturally these things which are commanded by 'the law; they are a law to themselves, showing that the 'works of the law are wrote in their hearts, since their con-'science is a testimony to them, and will accuse or excuse 'them in the last day, when God shall judge the secrets of 'men, according to the Gospel of Jesus Christ:' that is, according to the eternal law of love, which is the end, consummation, and perfection of the law and the prophets; of the Gospel and the apostles. Here then is a law written in the hearts of the Pagans, which distinguishes what is good or bad, not only in their actions, but in their thoughts, and which will accuse, or excuse them, in the last day.

After this, the great apostle of the Gentiles addresses himself to the Jews thus, 'If thou who art called a Jew, and rest-'est in the law, and boastest of God, because thou knowest 'his will, art instructed by the law of what is best, and look-'est upon thyself as a guide of the blind, a light to these that 'walk in darkness, an instructor of the foolish, a teacher of 'babes, because by the law thou hast an idea of science and 'truth, thou boastest in vain of the law, if breaking the law, 'thou dishonourest God. Circumcision verily profiteth, if 'thou keep the law, but if thou transgress the law, thou be-

'comeſt thereby uncircumciſed. If therefore, he that by birth 'is uncircumciſed, obſerve the righteouſneſs of the law, will 'not he be look'd upon as circumciſed, and judge thee that 'with the letter and with circumciſion tranſgreſſeſt the law? 'For he is not a Jew that is one outwardly, and the true cir-'cumciſion is not that of the fleſh; but the Jew is he, that is 'ſo inwardly, and circumciſion is that of the heart in ſpirit, 'and not in the letter, whoſe excellency comes not from 'men, but from God.' Can there be any thing more expreſs than this text, to prove, that the true circumciſion, the true Iſraelite, the true elect, is not he that profeſſeth the law outwardly, but he that is filled with the ſpirit of the law, by the circumciſion of the heart; and that a man may be born uncircumciſed, or out of the pale of the viſible church, and yet obſerve, by the internal efficacy of univerſal grace, all the righteouſneſs of the law? Now, what the apoſtle ſays here of outward circumciſion, and the literal knowledge of the Moſaical law, muſt be true of baptiſm, and the ſpeculative knowledge of the evangelical law: for to be ſure, God's power, wiſdom, and goodneſs are not more barren, nor leſs extended under the new law, than under the old.

St. Paul, in the beginning of the third chapter, makes an objection againſt this doctrine of univerſal grace, which ſcandalized the Jews then, and will ſcandalize Judaizing Chriſtians now. (a) 'What advantage then have the Jews over the 'Gentiles, or what profit is there in circumciſion?' The apoſtle anſwers; 'much every way, becauſe unto them were com-'mitted the oracles of God.' The Jews were depoſitarys of

(a) Rom. ch. iii. 1. 2.

all the ſacred doctrines of faith; of the original traditions of the patriarchs, of the great ideas we ſhould have of the divine nature, attributes and conduct. They were, ſo to ſpeak, the regiſters of heaven. We muſt ſay the ſame of the Chriſtian church, under the Goſpel. All other nations have only imperfect glimpſes, rays and veſtiges of true wiſdom, and of the hidden ſcience of the ſaints: but in the pale of the viſible church, and in the ſacred oracles entruſted to its conſervation, are to be found, the intire compleat knowledge of God and Providence; of man's primitive innocence, and preſent degradation; of the oeconomy of the inviſible world; of God-man head, and high prieſt of all intelligent natures; of the neceſſity, efficacy, and extenſion of our Saviour's death and ſufferings; of the true means of re-uniting the ſoul to God by prayer, mortification and ſelf-denial; of the divine virtues, faith, hope and charity, which cannot be produced in the ſoul, but by the immediate operation of the eternal Word; of the ſublime happineſs deſtined for us in a future ſtate; and of the reſtitution of all beings to their primitive innocence, purity, order and perfection; and in fine, of the ſacred ſexenary ſo ſublime, ſo reaſonable, ſo luminous in its principles, ſo ancient in its origin and ſo beautiful in its conſequences. Tho' theſe ſacred truths have been degraded, altered, obſcured and disfigured by the ſchoolmen, or the Chriſtian mythologiſts, and tho' ſome faint veſtiges of them, may be diſcovered in the tradition of all nations, yet they are to be found no where pure, intire, and uncorrupted in any ſyſtem of philoſophy, in any plan of Paganiſm, in any ancient books, but in the ſacred oracles of the Old and New Teſtament, depo-

ſited in, entruſted to, and preſerved by the true Chriſtian church, whoſe advantages and privileges are, therefore, far ſuperior to theſe of any other communion. God, however, is ſtill the common Father of ſpirits, and has left no nation without an inward teſtimony wrote in their hearts; by which they may know and practiſe the eternal law of love, order, and juſtice, prayer, mortification and ſelf-denial, ſupernatural faith, hope and charity alone neceſſary to ſalvation.

This doctrine is further explained, in the tenth chapter of the ſame epiſtle to the Romans, which the ſchoolmen interpret in favours of their Judaical prejudices, tho' it diametrically combats and deſtroys them all. St. Paul ſays, (a) 'There is no difference betwixt the Jew and the Greek; for 'God is the God of all, and rich to them that call upon him. 'Whoſoever ſhall call upon the name of the Lord ſhall be 'ſaved.' This ſalutary calling upon the name of the Lord, or the eternal Word, cannot be underſtood of the outward bawling of the lips and roaring of the voice, but of the inward cry of the heart, which is true faith. This true faith may be produced by univerſal grace, and the inward operation of the holy Ghoſt, upon both Jew and Gentile, ſince God is the God of all; and ſince there is no difference betwixt the Iſraelite and the Greek, theſe within and thoſe without the pale of the viſible church, as the context fully declares: for the apoſtle adds, 'How then ſhall they call up-'on him, in whom they have not believed; and how ſhall 'they believe in him of whom they have not heard; and how 'ſhall they hear without a preacher; ſince faith comes by

(a) Rom. x. 12. 13. &c.

'hearing, and hearing by the Word of God?' The Judaical and fataliſtical doctors underſtand all this of an hiſtorical, ſpeculative faith, as if the internal divine graces and operations were confined to the outward ordinances, and outward helps of churches, Scriptures and ſacraments, quite contrary to the ſequel of the apoſtle's diſcourſe, who adds; 'But have they 'not heard? Yes,' anſwers he in the words of the Pſalmiſt, 'The ſound of their voice is gone forth unto all the ends of 'the earth.' The ſchoolmen interpret this ſublime text of the external predication of the Goſpel, that was to be preached every where by the apoſtles and their ſucceſſors. But St. Paul ſpeaks of a predication, that has already been, and that was univerſal over all the face of the earth; and no ways of a predication that was to come, and that has not yet happened, but in ſome countrys, and only in certain ages. Moreover, it is plain, that the great apoſtle of the Gentiles ſpeaks here of that true living, ſaving, ſupernatural faith, that comes by hearing the inward voice of the eternal Word; for the divine hymn of the royal Pſalmiſt quoted by the apoſtle, mentions two ways, by which God manifeſts himſelf to, and operates in all creatures. The one, by the wondrous conſtitution of nature, which ſhows forth the divine power and wiſdom from without; and the other, by the wonderful operation of internal grace, which ſpeaks continually from within. The Pſalmiſt's words are beautiful and ſublime. (a) 'The 'heavens declare the glory of God, and the firmament ſhew-'eth the work of his hands. Day ſpeaks unto day, and night 'unto night ſheweth knowledge. There is no tongue, nor

(a) Pſalm. xix. 1, 2. 3. 4. to 8.

'country that have not heard their ſpeech; the ſound of their 'voice is gone forth unto all the earth, and their words un- 'to the end of the world.' The wonderful works of the moſt High are then the apoſtles, the meſſengers, and the heralds, that the royal prophet ſpeaks of. Moreover, he talks of the internal voice of the divine, purifying, illuminating, univerſal grace, refuſed to no mortal; and this grace he calls the law of God; the eternal, immutable law of love, heard by all intelligent natures, that open their intellectual ears to the ſoft whiſpers of its divine inſpiration. 'The law of the Lord, 'that is perfect, converts the ſoul; the teſtimony of the Lord, 'that is pure, gives wiſdom to the ſimple, the ſtatutes of the 'Lord, that are upright, rejoice the heart; the precept of the 'Lord, that is luminous, enlightens the eyes.' By the LORD, in the Old Teſtament, is always meant the eternal Word, that enlightneth every man, that comes into the world. When we underſtand and compare theſe two texts of the Pſalmiſt, and the apoſtle, it is plain as ſun-ſhine, that the reaſoning of St. Paul may be paraphraſed thus.

'There is no difference, before God, betwixt the Jew and 'Gentile; for God is the God of all. He is the Father of 'ſpirits, the lover of ſouls; he deſires the ſalvation of all; he 'makes no partial preferences; he is no reſpecter of per- 'ſons; Wiſdom crys upon the tops of high mountains, in 'the midſt of high-ways; at the gates of great citys; re- 'maining immoveable in herſelf, ſhe renews all things; 'and flowing into ſouls thro' all nations, makes them friends 'of God and prophets. She enlightens all men that come 'into the world; ſhe careth for all; ſhe healeth all, that

'call upon her. Whoſoever ſhall call upon the name of 'the Lord, ſhall be ſaved, in whatever age, country, or re- 'ligion; for in every nation, he that feareth God, and work- 'eth righteouſneſs, is acceptable to him. How ſhall the Pa- 'gans, Turks and Jews call upon him, in whom they have 'not believed; and how ſhall they believe in him, of whom 'they have not heard; and how ſhall they hear, without a 'preacher; ſince faith comes by hearing, and hearing by the 'word of God? How ſhall Pagans, Turks, and infidels call 'upon the eternal Logos; if they have no ideas of him; if 'they never heard of his life, death and crucifixion; if they 'have never had any meſſengers and preachers, to announce 'to them, the hiſtorical facts of the Goſpel; for hiſtorical 'faith comes by external hearing, and this outward hearing 'depends upon reading the letter of the law? Miſerable jar- 'gon,' adds the apoſtle; 'Have not the Pagans heard, not the 'external voice of the prophets and apoſtles, but the true 'internal ſaving, ſalutary voice of the eternal Logos? Yes, 'they have, for, as I have ſaid, continues St. Paul; what can 'be known of God, was manifeſted to the Gentiles, by God 'himſelf, who enlightned them. His inviſible perfections are 'clearly ſeen by the viſible creation, yea, his eternal power 'and Godhead, by the things that are made. Wherefore, they 'are unexcuſable, becauſe having known God, they did not 'glorify him, love him, and adore him alone. This doctrine 'is not new; the royal Pſalmiſt taught it long before me, 'when he ſaid, that the heavens declare God's glory, and the 'firmament ſhows the work of his hands. There is no 'tongue, nor country, that have not heard their ſpeech; the

'found of their voice is gone forth unto all the ends of the 'earth. This is not all, adds the Pſalmiſt: beſides this exter-'nal voice and predication of nature, the inward voice of the 'eternal Logos, ſpeaks to all hearts, converts the ſoul, gives 'wiſdom to the ſimple, and enlightens the eyes of every man 'that comes into the world. Whoſoever then, calls upon the 'name of the Lord, upon the eternal Word, by the inward 'cry of the heart, which is true faith, ſhall be ſaved; what-'ever age, nation or religion he be of. This true ſaving faith 'comes from hearing the voice of the eternal Word, who 'ſpeaks to all creatures, either by the viſible works of the crea-'tion, or by the ſoft whiſpers of his eternal wiſdom, and uni-'verſal grace.'

I conclude by a text of the Revelations, which becomes intelligible by the foregoing paſſages. The evangeliſt ſpeaks of an angel, that is to be ſent at the laſt day, with the ſeal of the living God, to ſeal the ſervants of God on their fore-heads; after he had ſealed an hundred and fourty four thouſand of all the tribes of the children of Iſrael, or members of the viſible church, the evangeliſts add, (a) 'After this I beheld, 'and lo, a great multitude, which no man could number, of 'all nations, and kindreds, and people and tongues, ſtood 'before the throne, and before the Lamb, cloathed with 'white robes, and palms in their hands.' The literal, Judaical, Fataliſtical doctors ſay, that this text relates only to the Gentiles, that were received into the communion of the viſible church: but this is diametrically oppoſite to all the texts mentioned, to the whole ſpirit of the Old and New Te-

(a) Revelat. ch. vii. 4. and 9.

ſtament, to the divine attributes, to natural and revealed religion; yea, to the expreſs words of our Saviour himſelf already quoted, where he ſays, that 'at the laſt day, many ſhall 'come from the four corners of the earth, and ſit down in 'the kingdom of heaven, while the children of the king-'dom ſhall be ſhut out.'

All our diſpute, then, with the Judaical doctors, may be reduced to the four following propoſitions and queſtions. 1. It is certain that without prayer, mortification, and ſelf-denyal, ſupernatural faith, hope and charity, none can be ſaved; becauſe theſe are the immediate, eſſential, and neceſſary means of re-uniting lapſed beings to their almighty Original: but the queſtion is, if God, independent of all outward means, cannot operate thoſe divine virtues in ſouls, to whom he has not thought fit to communicate the letter of the law. 2. It is certain, that there is no name under heaven, by whom we can be ſaved; but by the name of Jeſus; for whoſe merits and ſacrifice alone, God acts in and upon all lapſed beings; but then the queſtion is; if all theſe, for whom our Saviour died, are excluded from the participation of his meritorious ſacrifice, unleſs they be members of the viſible church. 3. It is certain, that the privileges, helps and prerogatives of thoſe who live within the ſacred pale, are far ſuperior to theſe of Pagans, Mahometans, and infidels: but the queſtion is, if the true converſion of the heart depends ſo eſſentially upon the ſpeculative knowledge of the underſtanding, that the one cannot be without the other. 4. In fine, it is certain, that without the divine grace, and operation antecedent to all merit and co-operation in the creature, no lap-

ſed being can be reſtored to its primitive perfection, and purity; but the queſtion is, if by virtue of divine univerſal grace; of the attraction of the Father, the illumination of the Word, and the inſpiration of the holy Ghoſt, there are not, in all countrys, religions and ages, hidden ſouls, who have heard the voice of eternal wiſdom, obeyed that pure, perfect, upright, luminous law, teſtimony, ſtatute and precept of love that converts the ſoul, gives wiſdom to the ſimple, rejoices the heart, and enlightens the eyes; who, like the Centurion Cornelius, fear God, work righteouſneſs; give alms; pray continually; who have received the baptiſm of the ſpirit, tho' they have not received that of water; who are contained in the myſterious ſheet; whom God hath cleanſed by his internal, all-powerful, univerſal grace, tho' they lived and died in the boſom of Paganiſm; who are to come at the laſt day, from the Eaſt and from the Weſt, from the North and from the South, from China and Peru, from Lapland and Guinea, and ſit down in the kingdom of Heaven with Abraham, Iſaac, and Jacob; while the children of the kingdom ſhall be ſhut up in utter darkneſs; and in fine, who are to be ſealed among the numberleſs multitude of all nations, kindreds, and languages, after that the angel has marked all the elect ſouls of the viſible church. This no man can doubt of, that reads and underſtands the texts above-mentioned.

Here I ſee the Judaizing Chriſtians and the Fataliſtical doctors fall into a kind of frenzy, and cry out with rage; What? Is it poſſible that men of all ſects, hereſys and religions, can partake of the efficacy of our Saviour's death and ſufferings; that ſouls loſt in the boſom of Paganiſm, and Maho-

metiſm, can partake of the divine illuminations; and in fine, that men who authorized by their religion the moſt idolatrous, ſuperſtitious rites, the moſt inhuman ſacrifices, and the moſt immoral practices, can be ſaved? I anſwer boldly, that, according to the doctrine of the Old and New Teſtament, and ſeveral primitive fathers, all theſe that are born, live, and die in ignorance of revealed religion, are and will be ſaved, if they are faithful to the internal operations of divine grace refuſed to none. All our doubts concerning this ſublime doctrine will quite evaniſh, by the following conſiderations.

1. No errors of the underſtanding are damnable, but theſe which deſtroy the divine life in the ſoul, and which hinder the central converſion of the mind to its firſt principle, by the exerciſe of ſupernatural faith, hope, and charity explained in the firſt Part. All other ſpeculative notions, how ſoever abſurd and falſe, concerning the nature of God; his attributes and operations, are not damnable, tho' they may be dangerous. There never was in the wiſer and true ſyſtem of Paganiſm, any errors more monſtrous, than theſe of the Predeſtinarian and Fataliſtical doctors, concerning preſcience and reprobation; irreſiſtible grace, and free-will; original ſin, vindictive juſtice and eternal pains. Theſe, however, are not damnable; tho' their conſequences be pernicious to incredulous minds, that take from thence occaſion to diſparage Chriſtianity; yet, as theſe conſequences are not perceived, nor maintained by the ſectarys of this wild ſyſtem, they do not deſtroy in them, the true love of God, nor the practice of the neceſſary, immediate and eſſential means of ſalvation. Our Saviour ſuffered while upon earth, ſome groſs, ſpecula-

tive errors in his disciples, who thought, till the descent of the holy Ghost, that his kingdom was to be temporal. We find in the first fathers, both Greek and Latin, many false ideas, about the Millennium, about prescience and predestination, about the nature of the soul and its propagation, all which absurd ideas were believed by some members, yea, great men of the church in primitive ages; because she was not yet become minute, in deciding about metaphysical questions, and speculative explications of the mysteries of faith. Nothing indeed contributes more naturally to the love of God, than high and noble ideas of his being and conduct: but the internal operations of divine grace upon the heart, which God alone demands, are independent of all these philosophical speculations. It is not the theoretical knowledge of the sublime truths of the Christian religion, that produce the love of God; nor is it the false, lame, and imperfect ideas, we have of these mysteries, that hinder true supernatural faith, hope and love; nor the exercise of prayer, mortification and self-denial, alone necessary to salvation. To convince us of this truth, we need but consider the poor ideas, that the most part of peasants, craftesmen, citizens, and even men of superior birth, in all sects of Christianity, have of the trinity and incarnation, of Paradise and original sin, of heaven and hell; of the divine attributes and Providence. What a strange, absurd and incoherent scheme would they give of these mysterys? we say the same of the errors and false ideas entertained among the upright, moral, devout Pagans, Turks, and heretics. God overlooks all these imperfections, and demands only the heart. All men are capable of love; and love is the end and consum-

mation of the law. God operates this pure love in all ſouls, that hear his inward inſpiration, whatever be the errors of their underſtanding; providing theſe errors do not deſtroy in them, true, vital, ſaving faith, which is the cry of the ſoul to God, that he may deſtroy, purify and deliver it from its corruption; true ſupernatural hope, which is a continual aſpiring to a celeſtial, pure, innocent future life, where all is conform to order; and true charity, which is the love of God for himſelf, and of all things for him. Now, that the Pagans felt the neceſſity, and had the knowledge of theſe three divine virtues, we ſhall very ſoon ſhow.

2. Idolatry ſignifies properly and originally, repreſenting inviſible beings by viſible images, and ſpiritual properties by ſenſible pictures. This cannot be a crime, ſince God himſelf has done ſo, in creating, which is eſſentially and properly a repreſentation of God from without, by ſenſible pictures and images; and ſince he allowed corporeal repreſentations and hieroglyphics, in the Jewiſh worſhip. The Iconoclaſtic Mahometan averſion for all images, ſtatues, and ſimilitudes of divine things, is an extravagant weakneſs unworthy of a philoſopher. True criminal idolatry, is loving any thing more than God, as much as God; and without any relation to God. It is attributing to finite, what belongs to infinite; it is adoring and eſteeming the creature for itſelf, without referring it to the Creator; it is, in one word, attaching ourſelves to the image, the ſhadow, and the picture, without riſing up to the original archetype. This is indeed damnable, and this ſort of idolatry is as common among the Chriſtians, as among the Pagans. All principles and practices, that favour this uſurpa-

tion upon the rights of the divinity, are pernicious and damnable: but to pay ſubordinate homage to a creature, whom we look upon, as a friend of God; or to ſhow an external reſpect to a ſign, ſymbol, or ſtatue that calls to our mind, the remembrance of God; is not idolatry, even tho' we be miſtaken, in imagining that perſon or thing to be holy and ſacred. This is an ignorance, and not an impiety; an error in fact, and not in right. We may ſay the ſame of the Pagan ſuperſtitions. Superſtition is properly adding ſome external ſigns, ſymbols, and practices to ſacred worſhip, that are not ordained by God. If theſe ſuperſtitions ſerve to excite divine ſentiments, and do not encourage the falſe love of the creatures, nor contribute to favour the corruption of the heart, they are innocent miſtakes, and no ways damnable abuſes. Origen, Clemens of Alexandria, St. Juſtin Martyr, and many other Chriſtian fathers, as well as ſeveral Pagan philoſophers, ſuch as Plutarch, Hierocles, Porphyry, Jamblichus, and Plotinus, give us quite other ideas of the Heathen worſhip, than ſome Greek and Latin authors, who judged of things by the outſide, as men of wit, and imagination, without penetrating the allegorical ſenſe of the ſymbols, and the primitive ſource of their inſtitution. Superficial wits and unenlightned minds, to favour incredulity, may fancy, that the Pagans worſhipped onions, crocodiles, ſerpents, beaſts and inſects; but the truly learned know, that all theſe ſenſible repreſentations were originally ſymbolical and hieroglyphical. Mankind were never ſo ſtupid, ignorant and ſenſeleſs, as to look upon vegetables, reptiles and inſects, that are born and periſh every day, as the ſupream uncreated and eternal eſ-

ſence. They forgot, indeed, at laſt the thing ſignified, and ſtopt at the outward image, figure, and ſhadow; and all theſe who did ſo, were true idolaters; but who dares ſay, that all the Pagans, without exception, fell into the ſame crime? we have ſhown, that the contrary is plain, from the doctrine of the philoſophers and wiſe men of all nations, religions, and ages; as alſo, that all the different names of the Pagan deities ſignify the ſame inviſible, eternal, infinite Being; or attributes powers, and hypoſtaſes of the ſupream Being; and in fine, that all the principal rites, ſymbols, ablutions, purifications and initiations of the Pagan worſhip, were originally rays and emanations of the primitive, ante-diluvian, and Noevian religion; tho' in progreſs of time adulterated, degraded, and obſcured. Tho' it be certain then, that the Pagan worſhip was full of material idolatry, yet all thoſe that were preſent at it, were not idolaters. Thus, Naaman Prince of Aſſyria was allowed by the prophet Eliſhah to go to, and bend down in the temple of Rimmon, (a) becauſe he referred to the God of Iſrael alone, the worſhip he performed therein, and ſo practiſed all the ceremonies of the Pagan religion, in the primitive ſpirit of their original inſtitution. Thus, the Roman Centurion Cornelius frequented the Pagan temples, and was preſent at their idolatrous worſhip; but in ſimplicity of heart, he thought them of divine inſtitution, and ſo referred all to the ſupream God; and therefore, even before his converſion St. Luke ſays, that he was a devout man, fearing God, giving much alms and praying continually. Thus, according to St. Auguſtin, Job and his friends were choſen veſſels, tho'

(a) II. Kings. ch. v. 18. 19.

they were not outwardly circumciſed, and in communion with the Jewiſh church. We are very far, then, from denying, or juſtifying the idolatrous, ſuperſtitious practices that were introduced by degrees into the Pagan worſhip. All we maintain is, that ſuch is the almighty power of divine, univerſal grace, that it preſerved all the upright good Pagans, that followed the attractions of the Father, the voice of eternal wiſdom and the inſpirations of the holy Ghoſt, pure and unſtained from the contagion of their country, and the horrible abuſes introduced into their religion. Whoever denies the poſſibility of theſe miracles, denies the divine omnipotence, wiſdom and goodneſs, contradicts the expreſs texts of Scripture already explained; and opens the ſluices to the moſt impious incredulity, by making God partial, and ſo intirely dependent upon the outward means eſtabliſhed, that he cannot operate without them.

3. One cannot read, without horror, the inhuman ſacrifices offered up to Moloch by the Canaanites, to Saturn by the Phenicians, Carthaginians, Africans and the moſt part of the ancient Europeans, eſpecially the Gauls and Britons; to Pachatamac by the Peruvians, to Vitziliputzly by the Mexicans, and to the firſt principle, under different denominations, by the moſt part of the Americans, even to this day. We are far from juſtifying theſe horrid abuſes. All we pretend is, that divine grace might, and may preſerve ſouls pure, upright and unſtained amidſt theſe execrable abominations. If the Pagans, from invincible ignorance, were really perſuaded, that theſe ſacrifices, were ordered by the ſupream God; that the privation of life, was ſalutary to the

ſouls of the victims, and uſeful to all their family; or nation, they erred in believing what is falſe, but their ſubmiſſion to what they thought a divine command, was not damnable. I do not compare the odious immolation made by the Canaanites of their eldeſt ſons, and moſt beloved children to the holy ſacrifice offered up by Abraham of his only ſon Iſaac, after an expreſs command of God: but who dares ſay, that it is impoſſible, that there might have been, among the Pagans, ſome pious ſouls, that by invincible ignorance, and prejudice of education, acted from a full perſuaſion, that the ſupream God demanded of them ſuch ſacrifices. We are far from juſtifying theſe lamentable abuſes, and horrid practices ſupported and encouraged by the prieſts, who are generally the ſame in all religions, the moſt corrupt, degenerate, cruel, and impious ſet of men: but ſtill we maintain, that omnipotent grace, all watchful Providence, and the univerſal love God has for all ſimple, honeſt and upright minds, may preſerve them ſpotleſs and innocent, amidſt all the dangers, contagions, corruptions, and abuſes introduced into their reſpective religions; inſpire them to make a right uſe of theſe injuſtifiable principles; and direct their minds ſo, that what is poiſon to ſome, may become ſalutary to others. Neither can it be ſaid, that aſſiſting at theſe inhuman ſacrifices, renders men neceſſarily cruel, inhuman and barbarous; and that none can be preſent at them, without adopting theſe paſſions and ſentiments. When the Jews believed that God ordered their legiſlator Moſes, to deſtroy whole nations, ravage their countrys, and put all to death who oppoſed their conqueſts, were they inhuman, cruel, and void of all ſentiments of com-

paſſion? we grant moſt willingly, that ſuch inhuman ſacrifices tend to make men cruel, barbarous and ſavage; that they are in themſelves, horrible, impious, and unworthy of the Deity; but we do not ſpeak here of the natural effects of this execrable worſhip; but of the ſupernatural effects, which divine grace may produce in choſen ſouls, who aſſiſt at them, from a falſe perſuaſion, that they are divinely commanded. Thoſe ſouls may be in the ſame diſpoſitions, as the Jews, when they became the exterminators of the nations. There is, I grant, no compariſon betwixt the Pagan ſacrifices, and the Jewiſh ſlaughters; becauſe the firſt were encouraged by a falſe idea, that theſe ſacrifices were agreeable to the Gods, whereas, the laſt were poſitive commands of God, proven to be ſuch by the miraculous power entruſted to the Jewiſh heroes that executed theſe commands of the father of ſpirits, who ordered theſe ſlaughters and deſolations of countrys, not from the little, narrow, bounded deſign of eſtabliſhing the Jewiſh nation in theſe deſolate countrys; this was too low a view for almighty wiſdom and goodneſs; which always act from far higher and nobler principles; God makes uſe very oft of phyſical evil, ſufferings and death to procure moral good, eternal happineſs, and everlaſting life to theſe that ſeem his victims. This is the ſublime idea we ought to have of the conduct of Providence, mentioned in Scripture, with regard to the nations exterminated by the Iſraelites. Now, if the conviction was equal on both ſides, in the Hebrews and the Heathens; the laſt that acted from a full, tho' falſe perſuaſion of the divine order, were as excuſable as the firſt. It is not always the action that makes us criminal; but the

motive by which we act. In fine, are these Pagan sacrifices more odious in the sight of God, than these practised every day, by Christian princes and priests, who, under pretence of religion, converting their subjects, and subduing far distant nations to true faith, raise armies, and ramble from one hemisphere to another, to destroy Turks, Pagans and heretics, ravage their countrys, enslave their persons, burn, rack and torture their bodies; and notwithstanding of all these barbarities, preach, that they are agreeable sacrifices to the God of love and peace? We must not be startled at names, but examine things. Is it not a far greater inhumanity to sacrifice millions of our fellow creatures, in religious wars, than to immolate some dozens of men upon an altar? the only difference is, that the one is done in an open field, with military weapons and artillery; and the others in a temple, with a sacrificing knife, and sacerdotal instruments. As every soldier cannot be accused of inhumanity, when he obeys his sovereign, in going to such religious, impious wars, so neither can all the Pagans present at their inhuman sacrifices, be accused of approving them. The ambitious princes and butchering priests among the Christians and Pagans, that authorize such actions in religion, and order such practices in worship; must answer for it one day before the great tribunal: but the innocent souls that are present at these impious immolations against their wills, or from a false persuasion, that these sacrifices are ordered by God, or from an invincible ignorance of revealed religion, cannot be said to authorize them, nor will they be condemned for assisting at them.

4. It is certain, that pure and upright minds could not be

preſent at, nor partake of the abominable vices, which entered into the Pagan worſhip; they could not approve the impurities committed in the temples of Venus, nor the revellings practiſed at the feaſts of Bacchus; they had, no doubt, a ſacred horror at all theſe deteſtable crimes and abuſes. They cried out againſt them, yea, ſome of them even ſuffered martyrdom to reclaim men from theſe horrid degradations. Such was Socrates; Dare we ſay, that he was the only ſage among the Pagans, that rebuked and reproved the ſcandalous abuſes authorized and tolerated by the Pagan prieſts? Moreover, ought we to look upon the crimes committed by the Heathens upon their ſolemn feſtivals, as eſſential parts of their worſhip? If this were ſo, what might not be ſaid againſt Chriſtianity? Did the moſt holy ſouls that ever were among the Chriſtians, approve the debaucheries committed in the ancient, nocturnal pilgrimages to ſacred wells, monuments and churches? Do pious and ſober Chriſtians juſtify the rantings and exceſſes, that the vulgar fall into, upon the moſt ſolemn feaſts and holy-days of the church, in all ſects and countrys of Chriſtendom? ſhould we look upon theſe abuſes and practices, as principles of the Chriſtian religion? Since the different ſects and contending parties of Chriſtianity revile, impeach, and accuſe each other with the higheſt injuſtice, and endeavour to make the abuſes among their antagoniſts paſs for principles, it is poſſible, that Chriſtians in general may have judged too harſhly of the Pagan practices, and endeavoured to make them paſs for articles of faith, and vices authorized by their worſhip: if we compare the abominations committed at the feaſts of Venus and Bacchus, with the de-

baucheries which happen upon the great feſtivals of the Chriſtian church, we will find, that men of all nations and religions are much the ſame; but muſt we look upon theſe common abuſes, as principles of the primitive Pagan or Chriſtian religion. In fine, we ſhall ſuppoſe, that the natural cupidity of the Pagans, the impious trade of prieſt-craft, and the falſe politics of their princes, had authorized ſuch practices; that the ſtupid ignorance, into which the vulgar Heathens fell, about the true ſenſe of their allegories, made them believe, that they might imitate the inceſts, vices and paſſions, which the poets aſcribed to the Gods; yet this does not prove, that the ſame God who preſerved Job, Naaman, and Cornelius from the infection and abuſes introduced into the religion of their country, tho' they were not members of the Jewiſh church, might not, and cannot to this day, preſerve innumerable others from the ſame contagion, tho' they be not members of the Chriſtian church. Is his arm ſhortned, and his power diminiſhed? It is to theſe unknown ſouls hid in the boſom of Paganiſm, that we may apply theſe words of the Pſalmiſt. (a) 'God covers them under the ſhadow of his 'wings; his truth is their ſhield, and their buckler; they are 'not afraid of the peſtilence (of error) that walketh in darkneſs; nor of the deſtruction (of impiety) that waſteth at 'noon. A thouſand fall at their ſide, and ten thouſand at 'their right hand, for God gives his angels charge over them, 'to guard them in all their ways, and to bear them on their 'wings; leſt they daſh their foot againſt a ſtone. They 'tread upon the lions (of idolatry), trample upon the adders

(a) Pſalm xci. 4. to 14.

'(of superstition), and the dragons (of impurity).' It is thus, that amidst the greatest pollutions, they remain unpolluted; and as the holy and pious minds among the Christians remain pure and unstained, notwithstanding of the scandals, impurities, vices, and odious crimes that prevail very oft among popes, prelates, priests and clergymen of all sects, denominations and communions; so the pious and upright souls, among the Pagans, are preserved pure and untainted, notwithstanding the abuses authorized by their priests and sacrificers. This is one of the miracles of Grace, that is to be manifested at the last day, 'when many shall come from the East, and from 'the West; from the North, and from the South, and sit 'down in the kingdom of heaven, while the children of the 'kingdom shall be shut out,' because of their real, formal idolatry and impurity, in preferring the creatures to God, and loving them more than God, tho' these nominal children of the kingdom, and members of the visible church were otherwise scrupulous observers of all the ceremonies, and sacraments of the Mosaical and evangelical law.

5. We must always distinguish, betwixt the internal state, sentiments, and lights, of the pure, simpler upright minds that lived and died in the womb of Paganism, and the speculative systems of religion, given by the incredulous wits, or the credulous priests among the Heathens. These two sorts of men have, without any connivance; and from very different motives, disfigured religion, and given very false notions of it, in all countries and ages. What strange ideas would an Indian, or a Chinese philosopher have of our holy religion, if they judged by the schemes given of it by our modern free-

thinkers and Phariſaical doctors of all ſects? According to the odious and too vulgar ſyſtem of theſe incredulous ſcoffers, and credulous ſcribblers, 'The God of the Jews is a moſt 'cruel, unjuſt, partial and fantaſtical being. He created, about 'ſix thouſand years ago, a man and a woman, and placed 'them in a fine garden of Aſia, of which there are no re-'mains. This garden was furniſhed with all ſort of trees, 'fountains, and flowers. He allowed them the uſe of all the 'fruits of this beautiful garden, but of one that was planted 'in the midſt thereof, and that had in it a ſecret virtue of pre-'ſerving them in continual health and vigour of body and 'mind; of exalting their natural powers, and making them 'wiſe. The devil entered into the body of a ſerpent, and ſol-'licited the firſt woman, to eat of this forbidden fruit; ſhe 'engaged her huſband to do the ſame. To puniſh this ſlight 'curioſity, and natural deſire of life and knowledge, God 'not only threw our firſt parents out of Paradiſe, but he con-'demned all their poſterity to temporal miſery, and the moſt 'part of them to eternal pains, tho' the ſouls of theſe inno-'cent children have no more relation to theſe of Adam, than 'to thoſe of Nero and Mahomet; ſince, according to the 'ſcholaſtic drivelers, fabuliſts and mythologiſts, all ſouls are 'created pure, and infuſed immediately into mortal bodies, 'ſo ſoon as the foetus is formed. To accompliſh the barba-'rous, partial decrees of predeſtination and reprobation, God 'abandoned all nations to darkneſs, idolatry and ſuperſtiti-'on, without any ſaving knowledge or ſalutary graces; un-'leſs it was one particular nation, whom he choſe as his pe-'culiar people. This choſen nation was, however, the moſt

'ſtupid, ungrateful, rebellious, and perfidious of all nations.
'After God had thus kept the far greateſt part of all the hu-
'man ſpecies, during near four thouſand years, in a reprobate
'ſtate, he changed all of a ſudden, and took a fancy for other
'nations, beſides the Jews. Then he ſent his only begotten
'Son to the world, under a human form to appeaſe his wrath,
'ſatisfy his vindictive juſtice, and die for the pardon of ſin.
'Very few nations have, however, heard of this Goſpel, and
'all the reſt, tho' left in invincible ignorance, are damned
'without exception, or any poſſibility of remiſſion. The
'moſt of theſe who have heard of it, have changed only
'ſome ſpeculative notions about God, and ſome external
'forms in worſhip; for otherwiſe, the bulk of Chriſtians have
'continued as corrupt, as the reſt of mankind, in their mo-
'rals, yea, ſo much the more perverſe and criminal, that their
'lights were greater. Unleſs it be a very ſmall, ſelect number,
'all other Chriſtians, like the Pagans, will be for ever damned;
'the great ſacrifice offered up for them, will become void and
'of no effect. God will delight for ever in their torments and
'blaſphemies; and tho' he can by one FIAT, change their
'hearts, yet they will remain for ever unconverted and uncon-
'vertible, becauſe he will be for ever unappeaſable, and ir-
'reconcileable. It is true, that all this makes God odious, a ha-
'ter of ſouls, rather than a lover of them; a cruel, vindictive
'Tyrant, an impotent, or a wrathful Demon, rather than an
'all-powerful, beneficent Father of ſpirits: yet all this is a my-
'ſtery. He has ſecret reaſons for his conduct, that are impe-
'netrable; and tho' he appears unjuſt, and barbarous, yet
'we muſt believe the contrary, becauſe what is injuſtice, crime,

'cruelty and the blackeſt malice in us, is in him juſtice, mercy, 'and ſovereign goodneſs.'

Thus, the incredulous freethinkers, the Judaizing Chriſtians, and the fataliſtical doctors have disfigured and diſhonoured the ſublime myſteries of our holy faith; thus, they have confounded the nature of good and evil; transformed the moſt monſtrous paſſions into divine attributes, and ſurpaſſed the Pagans in blaſphemy, by abſcribing to the eternal Nature as perfections, what makes the moſt horrid crimes among men. The groſſer Pagans contented themſelves to divinize luſt, inceſt, and adultery; but the Predeſtinarian doctors have divinized Cruelty, Wrath, Fury, Vengeance, and all the blackeſt vices. Is it any wonder, if the ſober Deiſts, and profound philoſophers reject the baſtard ſchemes of Chriſtianity, as incompatible with the divine perfections? It is much in the ſame manner, that the incredulous wits, and idolatrous prieſts, among the Pagans, degraded, adulterated, and transformed the original principles and emanations of the antediluvian and Noevian tradition: but there were ſtill among them many choſen elect ſouls, that ſeparated the pure from the impure, and practiſed the ceremonies of their external worſhip, in the true ſpirit of their primitive inſtitution, by the pure efficacy of internal, univerſal grace.

6. In order to judge of the miraculous effects of theſe hidden operations of omnipotent, all-comprehenſive grace, it would be neceſſary to have authentic records of the moral ſtate of the human mind in all ages and countrys, ſince the fall: but we have few or none of ſuch monuments left. No hiſtories have been preſerved of the numberleſs nations, that

covered the face of the earth; unleſs it be of the four great empires, which, however extenſive, yet when compared with the reſt of the habitable world, were but the ſmalleſt portion of our globe. Among theſe numerous nations, whoſe names are known to us, we have ſcarce any writings preſerved, but of the Greeks and Romans. We have no original books left of the Aſſyrians, Indians, Medes, Perſians, Scythians, Egyptians, Celtes, Gauls, and Britons, ancient Europeans, Africans, and Americans. Moreover, the hiſtorians, poets, orators, philoſophers, and learned men of all kinds, are not always the men of the pureſt hearts and morals. They are, generally ſpeaking, full of impure paſſions, wild imaginations, or falſe ſelf-love; and ſo are not ſtandards by which we ought to judge of the internal diſpoſitions of ſouls hid in the croud, who cannot expreſs, far leſs pen their inward ſentiments. Tho', therefore, we had preſerved all the numerous volumes loſt by the burning of the ancient librarys mentioned in hiſtory, yet they would not diſcover to us the interior moral ſtate of theſe pure, upright, and ſimple minds that make a good uſe of the ſpeculative errors, material idolatries, and ſuperſtitious rites, to which they are expoſed, by the invincible ignorance of revealed religion. He, that is the ſearcher of hearts and tryer of reins; He, before whom all things are naked and bare, has declared to us, That he is 'the lover of ſouls; 'that he careth for all; that he cureth all; that his wiſdom 'flows forth into all nations, and makes friends of God; that 'his eternal Word enlightens every man that comes into the 'world; that the Lamb ſlain from the foundation of the 'earth died to ſave all; that he deſires that all ſhould be ſa-

'ved, and come to the knowledge of truth; that he makes no 'exception of perſons; that he is equally the God of all, both 'Jews and Gentiles;' and therefore, that he denies to none the eſſential means of ſalvation; For, otherwiſe, theſe Scriptural declarations of his univerſal beneficence would be hyperbolical, fallacious, and illuſory. This is a more faithful account of the internal, hidden, moral ſtate of mankind; than all the hiſtories and volumes that mortals can pen.

To prove this doctrine by authentic facts, almighty Providence has preſerved ſuch veſtiges of divine light and virtue among the Pagans, and in the writings that have been ſaved from the ſhipwrack of antiquity, that no doubt can be made of the boundleſs extent of univerſal grace. This we ſhall demonſtrate from ſome fragments contained in the Greek and Latin authors, in the works of the primitive fathers of the church, and in the obſervations made by ſome travellers into Aſia, Africa and America.

We begin firſt with the Chineſe. Their original books ſpeak very oft of the three neceſſary means of re-uniting the ſoul to God by contemplation, or prayer; by the ſacrifice of the paſſions, or mortification; by humility, or ſelf-denial. In the book CHU-KING, we find theſe expreſſions, 'The TI-'EN, or ſovereign Lord of heaven produced all the nations 'of the world, and reigns over them; but he eſteems virtue 'alone. He makes no exception of perſons, and loves them 'only in ſo far, as they adore him attentively. We muſt aſk 'from him immortal life, he hears the prayers of the merci-'ful, but he deſtroys the wicked. MENG-TSEE, in com-'menting upon this ſacred book, ſays, Truth, Juſtice and Cha-

'rity are the titles which make us approach to heaven, and 'which heaven alone confers. To watch over our heart, and 'to nouriſh our minds, is the true worſhip that heaven de-'mands.' We find in the ſame book CHU-KING, theſe admirable maxims, 'ſovereign perfection conſiſts in being re-uni-'ted to the ſupream Unity. The ſoul was at firſt all luminous, 'but it was obſcured at laſt. We muſt labour to reſtore it to 'its primitive light. Now it is only by deſtroying all falſe de-'ſires and ſelf-love, that we can diſcover the celeſtial reaſon.' In the chapter KIANG-HIO of the ſame book CHU-KING, theſe words are found, (a) 'What is called reaſon, is pro-'perly an attribute of TIEN, or of the ſupream God. The 'talents and the lights which he communicates to men, are a 'participation of this reaſon. What is called reaſon in the 'TIEN, is in man, virtue; and when he reduces it into prac-'tice, it is called juſtice. Our own will and the corruption 'of the heart very oft darken this reaſon; when it is once 'obſcured, the virtue of the heart is mixed and adulterated. 'When the internal virtues are no more pure, we ſoon aban-'don juſtice from without; wherefore, the truly wiſe-man 'remains within himſelf, and piety rules all his conduct.' Here then is a ſtate of perpetual, inward recollection. In the ſame book of CHU-KING, we find theſe words, 'To fancy 'that we have virtue, is to have very little of it. The ſtudy 'of wiſdom conſiſts in being very humble, as if we were in-'capable of every thing; and yet be ardent, as if we could 'do all.' In the book CHIKING, we read theſe words, 'The 'ſovereign Lord ſaid to VENWANG, or the prince of Peace,

(a) See father du Haldes' hiſtorical account of China vol. ii. page 276. &c.

'I love a pure and ſimple virtue like thine. It makes no noiſe, 'it does not dazzle from without. It is not forward, nor 'proud. In ſeeing thee, one would ſay, that thou haſt no 'light, nor knowledge; but to conform thyſelf to my or-'ders. The ſupream TIEN hates the proud, and loves the 'humble. There is not one inſtant, wherein I cannot of-'fend TIEN; how then can we have one moment's joy in 'this miſerable life? the auguſt heaven loves only thoſe who 'declare themſelves lovers of juſtice, and virtue. Watch con-'tinually over the leaſt things. When thou art in the ſecret 'of thy houſe, do not ſay, None ſee me, for there is an in-'telligent ſpirit that ſees all. TIEN pierces into the bottom 'of the hearts, as light into a dark room. We muſt endea-'vour to correſpond to his lights, as a muſical inſtrument per-'fectly tuned. We muſt unite ourſelves to him, as two mar-'bles, that ſeem but one. We muſt receive from his hand, 'ſo ſoon, as he opens it. He enlightens us continually; but 'by our diſorderly paſſions, we ſhut up the entry of our 'ſouls. TCHUCHI, in commenting upon theſe paſſages, ſays, 'That it is not ſufficient to regulate the outward man, but 'that we muſt watch over the leaſt motions of the inward 'man.' Here is great purity of heart, ſynonimous to inward recollection, and Chriſtian vigilance. A commentator upon TCHUCHI, and one of his diſciples defines thus the perfect ſage, 'He is full of ſweetneſs and condeſcenſion. He is hum-'ble, and always ready to yield to others. One would ſay 'in hearing him, that he knows nothing and is capable of 'nothing. The ſublimeſt virtues are founded upon humility; 'and there is no man ſo enlightned, as he that believes his

'lights very bounded.' The book TUHIO wrote by Confucius, and commented on by his disciple TSENGT-SEE, speaks continually, 'of restoring in us that primitive light 'and purity, which the soul received from heaven, upon its 'first creation, which it has lost by sin, and which heaven alone 'can render to it, by its internal irradiations, and influences.' The canonical books of China, and the most ancient commentators upon them, who lived long before the Christian æra, are full of such passages, in commendation of internal prayer, purity and humility, inward recollection, continual vigilance and true self-denial.

We have no books left of the ancient Indians, Persians, and Egyptians; yet we find some fragments of their moral doctrines among the ancients.

Strabo gives us a fine description of the Gymnosophists taken from Megasthenes, Nearchus, Onesicritus, Aristobulus, and others. (a) 'There are two kinds of philosophers 'among the Indians, the one called Brachmans, and the 'other Germans. The Brachmans excell, and their doctrines 'are more consistent. They have learned men to take a care 'of them from their birth, who come to the mother and in-'fant on pretence of wishing happiness to both; but in rea-'lity to give them moral precepts for temperance. After their 'birth, different teachers succeed one another in the care of 'them, and still those more elegant, as they advance in years. 'These philosophers dwell in a grove with a small inclosure 'before the city; and live frugally, lying on mats and skins, 'abstaining from flesh and venereal pleasures, hearing good

(a) Strabo. Lutet. Par. typ. reg. 1620. p. 712.

'discourses, and communicating them to all willing to hear 'them. The hearer must neither speak, nor hawk, nay, nor 'spit; else he is for that day excluded the meeting, as intem- 'perate. Most of their discourses are concerning death. They 'imagine this present life, the infancy, as it were, of our be- 'ing; and that death is an entry to a truly happy life for 'those who philosophize: therefore they make the greatest 'preparation for it. They maintain that God who made and 'governs the world, pervades the whole. They compose fa- 'bles, like Plato, about the incorruptibility of the soul, and 'the judgments in Hades, all tending to piety and holiness.'

(a) 'Among the Bactrians and Indians, says Bardesanes, 'there are many thousands of those called Brachmans, who, 'according to their laws, and the tradition of their ancestors, 'neither commit murder, nor worship images, nor eat any 'animal food. They never taste wine; nor any strong drink; 'and share in no vice, but adhere to God.'

According to Porphyry, (b) 'The Gymnosophists are 'composed of two sects, the Brachmans, and the Samaneans. 'The Brachmans succeed one another by birth, in their di- 'vine philosophy, as well as the priesthood: but the Sama- 'neans are all elected, and consist of such as incline to philo- 'sophize in this way. Bardesanes the Babylonian says, the 'Brachmans are not subject to the laws of the state, and have 'no commerce with others. Some of these philosophers 'dwell on the mountains, and others on the river Ganges. 'Those on the mountains feed on fruit, and cows milk con- 'gealed with herbs; but these at the Ganges live on fruit

(a) Eusebii praep evang. Paris 1628. p. 275. (b) De Abstinentia lib. 4.

'only, that grows in great plenty along the river. The coun-
'try almoſt always produces new fruit and large quantities
'of wild barley, which they uſe when their fruit fails. They
'reckon it the utmoſt uncleanneſs and impurity to taſte any
'other thing, or ſo much as to touch any animal food. This
'is their opinion. They worſhip the divinity, and ſerve him
'with true piety. Each in his own apartment, and in private
'by himſelf, ſpends the moſt part both of the night and day
'in prayers and hymns to the Gods; for the Brachmans can-
'not endure to live in common. And if at any time they are
'obliged to it, they retire afterwards, and ſpeak not for ma-
'ny days; and faſt very frequently. The Samaneans, we
'told, are elected. When any one is to be liſted in their ſo-
'ciety, he goes to the governors of the city, or village, and
'ſtrips himſelf of all his wealth and poſſeſſions. He ſhaves all
'the ſuperfluous ornaments of the body, puts on the robe,
'and immediately departs to the Samaneans, without ſpeak-
'ing either to his wife or children, if he has any, or expreſ-
'ſing the leaſt regard for them. The king provides his chil-
'dren in the neceſſaries of life, and his friends take a care of
'his wife. The Samaneans live thus. They lodge without
'the city, and ſpend the whole day in diſcourſing about the
'Deity. They have houſes and temples built by the king,
'in which there are ſtewards who receive ſome allowance
'from the prince to entertain all thoſe who reſort to that
'place. Their food is barley, bread, fruit and pot-herbs.
'When they enter the houſe, at the ſound of the bell, every
'body elſe departs, and the Samaneans pray. After prayers,
'the bell rings a ſecond time, and the ſervants give a plate of

'barley to each; for two of them never eat out of one dish.
'They give a few pot-herbs, or a little fruit to him who de-
'sires a variety. The meal is soon over, and each returns to
'his own apartment; and all of them live without either
'riches or wives. Both they and the Brachmans are held in
'so great a veneration by the rest of their countrymen, that
'the king himself often visits them, asks their advice, and in-
'treats their prayers in every publick calamity. Such are their
'views of death, that with reluctance they endure life, as a
'piece of necessary bondage to nature, and haste to set the
'soul at liberty from the body. Nay often, when in good
'health, and no evil to disturb them, they depart life, adver-
'tising it before hand. No man hinders them, but all reckon
'them happy, and send commissions along with them to their
'dead friends. So strong and firm is their belief of a future
'life for the soul, where they shall enjoy one another. After
'receiving all their commands, they deliver themselves to the
'fire, that they may separate the soul as pure as possible from
'the body, and expire singing hymns. Their old friends at-
'tend them to death with more ease, than other men their
'fellow-citizens to a long journey. They deplore their own
'state for surviving them, and deem them happy in their im-
'mortality.'

We should form a very high idea of the spirit of the Brachmans, and the genius of their philosophy, were we to credit their conferences with Alexander the King of Macedon, as described by Palladius, St. Ambrose, and the anonymous author on that subject. Though these are all romances, yet as they agree in the principal facts, they may be supposed to write

in character, and to represent these philosophers, according to the notion the world then entertained of them. (a) 'The 'Bragmans, says Palladius, renounce society, not from choice 'like the monks, but by the orders of God. They dwell by 'the river Ganges, and live naked following nature. They 'have neither beasts, instruments for husbandry, houses, fire, 'bread, wine, clothes, nor any thing else tending either to 'use or pleasure. They live in a pleasant, temperate, and 'beautiful climate. They know, and worship God. They 'pray incessantly, but cannot reason accurately concerning 'Providence. In prayer, they lift their eyes to heaven, and 'disregard the ceremony of turning to the East. They feed 'on acorns, wild herbs, and whatever else the uncultivated 'earth produces. They drink water, lodge in the woods, and 'make their bed on the leaves.' In the same treatise, they are represented as addressing Alexander in the following terms, making their own life a contrast to his. (b) 'We Bragmans 'strengthen ourselves, by quelling the disorders within; we 'repose ourselves contemplating the woods and heaven; we 'listen to the melodious accents of the birds, and the sound-'ing flight of the eagle; we clothe ourselves with leaves, live 'in the open air, feed on fruits, drink water, sing hymns to 'God, acquiesce in whatever happens, and hear nothing but 'what profits us.' We have a specimen of their devotion in that short hymn of Dandamis to the supream Being. (c) 'Im-'mortal Lord, I thank thee in every thing. Thou alone ru-'lest over all, and richly supplyest all thy creatures with food.

(a) Palladius de Gentibus Indiae et Bragmanibus Lond. 1668. P. 7. (b) Idem, p. 15. (c) Idem, p. 39.

'Thou haſt created this world, and ſtill ſupporteſt it, waiting 'for the ſouls thou haſt ſent hither, that in a manner worthy 'of God, thou mayſt reward the virtuous, and puniſh the 'diſobedient to thy laws. Every juſt judgment is with thee, 'and at thy right hand is life eternal. Thou pitieſt all men 'with everlaſting goodneſs.'

There is, perhaps, no part of learning more buried in the ruins of time, and more difficult to be dug up again, than the whole of the Oriental philoſophy; but eſpecially that of the Magi. The only remains of it now extant have been tranſmitted to us by the Greeks; and that in a very imperfect and obſcure way. We are well aſſured, that Pythagoras, and others of their great men, borrowed from it what they found for their purpoſe; but have ſo mixed it with their own philoſophy, that it is often impoſſible to diſtinguiſh between them. (a) Porphyry ſays it was a report in his time, that 'Pythagoras 'had received what concerns the worſhip of the Gods, and 'the other ſtudies relating to the conduct of life from the 'Magi.' (b) The ſame author cites Diogenes as aſſerting in his book on the wonders beyond Thule, that 'Pythagoras 'converſed with Zabratus and other Chaldeans at Babylon, 'who purified him from the pollutions of his former life, 'and taught him what things good men ſhould abſtain from. 'There he heard diſcourſes concerning nature, and the firſt 'principles of all things.' (c) Jamblichus ſays, 'He ſpent 'twelve years at Babylon, freely converſing with the Magi, 'was inſtructed in every thing venerable among them, and

(a) Porphyrius de vita Pythagorae, Kuſteri. (b) Idem ibid. p. 15. (c) Jamblichus de vita Pythag. Kuſteri. p. 15.

'learned the moſt perfect worſhip of the Gods.' (a) In another place, he alleges, that Pythagoras had borrowed his divine philoſophy, and the worſhip of the Gods, from the Chaldeans and the Magi.

Pliny aſcribes to Zoroaſter a life of great temperance in the deſerts for twenty years (b). Plutarch informs us that he taught the Perſians to offer to the God Oromaſdes ſuch ſacrifices as were expreſſive of prayer and thankſgiving. (c). According to Suidas, the Magi among the Perſians the diſciples of Zoroaſter were devoted to the ſtudy of philoſophy, and the love of God. Xenophon ſays the Magi were appointed by Cyrus to ſing hymns and ſacrifice to the Gods every day (d). 'The Magi, ſays Clitarchus in Laertius, ſpend their 'time in the worſhip of the Gods, in ſacrificing and prayer, 'as if they alone were heard. They condemn images, and 'eſpecially thoſe people who ſay the Gods are male and fe-'male. They diſcourſe on juſtice' (e). Solion aſcribes to them a hardy and frugal life (f). Philo ſays they ſearch the works of nature for the diſcovery of truth, and are gradually initiated in the divine virtues (g). We are told by Serinus in Stobaeus, that the kings of Perſia diſcourſed of 'piety be-'fore their ſacrifices; of temperance, before drinking; and 'of valour, when about to war (h).' And we learn from Suidas, that no man could be initiated in the worſhip of the God Mithras, till he had given the ſtrongeſt evidences, that he was holy, and ſuperior to all the paſſions.

(a) Id. Ibid. p. 127. (b) Plin. lib. II. c. 42. (c) Plutarch de Iſid. et Oſirid. (d) Xenophon Cyrop. lib. 8. (e) Laertius de vitis philoſoph. edit. Menag. Amſtel. 1692. p. 5. (f) Idem, ibid. (g) Philonis opera. Paris. 1640. p. 876. (h) Stobaeus p. 294.

The Eaſtern nations ſeem to have been much more fond of concealing their knowledge, than the Europeans. How far this was owing to the grave, ſlow genius of that people, and the form of their government, would be a curious enquiry. It is very certain, that the methods uſed to improve the ſciences, and hand them down to future ages, were pretty much the ſame, through all the Eaſt. So far as we can judge of them, both from their ancient and modern hiſtory, they have been every way more uniform, and more conſiſtent with themſelves, than the reſt of the world. Moſt of their learned purſuits were rather intended to preſerve the doctrines of their forefathers, and tranſmit their traditions incorrupted through the pure channel of the initiated to the lateſt generations; than to new-model the ſciences by the force of genius, or refine their ancient ſtock. Accordingly, we ſee the ſciences were often confined to certain families; and not, as in Greece, communicated by public teachers promiſcuouſly to every hearer. And hence it is, that the favourite principles of their ancient philoſophy as deſcribed by the Greeks, continue to prevail in moſt eaſtern countries at this very day. Hyde, in his book de Religione Veterum Perſarum, endeavours to ſhow, that in the devouteſt manner, the Perſians ultimately worſhipped the true God alone as the all-powerful former of heaven and earth, and excelled moſt nations of the world in piety, and the exerciſe of all the divine virtues. We may form an idea of their devotion, from the introduction to the Perſian book called Sad-der, where the author addreſſes the ſupream being in a few pious ſoliloquies. (a) ‘ O God,

(a) Hyde de relig. Vet. Perſ. cap. 33. p. 397.

'enlighten my heart; I am poor, enrich me. I am fallen into a corner of obſcurity, and ſunk in numberleſs evils by vice. Free my heart from impurity, and direct me in my way. Remove evil far from me, and irradiate my heart and countenance with thy light. Let not vice gain the aſcendant over my body; but lead me by the hand, O my Creator. Wean my heart from avarice and ambition; aſſiſt me by thy favour and beneficence. Make my ſoul capable of a ſecret, and open the gates of plenty before my face. O God! thou knoweſt my poverty: I am ſtill in the net of vice and impurity. Reſcue me from the ſnares of theſe furies; for thou cheriſheſt and forgiveſt me. O God! thou are conſcious of what I do, thou knoweſt my affairs, and all my ſecrets. I have girt myſelf in the way of thy religion, and broke off all my dependance on the creature. I will truſt in thee, O thou moſt juſt.'

The Chaldean oracles, which contain, as we have ſaid, ſome fragments of the true genuine ſentiments of the Orientals, repreſent piety and virtue, as the only proper ſteps for the ſoul's aſcent to her ancient abode. (a) 'Search thou the path of the ſoul whence ſhe came; or what way, after ſerving the body, by joining work with ſacred ſpeech, thou ſhalt raiſe her again to the ſame ſtate whence ſhe fell.' This oracle is thus explained by Pletho in his commentary. 'The Magi Zoroaſter's followers, with many others, believe the immortality of the human ſoul, and that ſhe deſcended from on high to ſerve a mortal body, to labour with it for ſome time, to animate and adorn it as much as ſhe can, and then

(a) Oracula Magica Zoroaſtris cum ſcholiis Plethonis et Pſelli, ſtudio Opſopoei.

'return again. The ſoul when above has ſeveral abodes, one 'luminous, another dark, and ſome filled with an equal mix-'ture of light and darkneſs. Sometimes ſhe ſinks into the bo-'dy from the luminous abode, and after a virtuous behaviour, 'returns again to the ſame place; but if evil, ſhe retires to a 'worſe place, in proportion to her conduct in life. There-'fore the oracle ſays, "Search thou the path of the ſoul," 'that is, the way that the ſoul fell; "whence, or by what "conduct," that is, of life, "after ſerving the body, thou "ſhalt raiſe her again to the ſame ſtate, whence ſhe fell," that 'is, in the ſame path, "by joining work with ſacred ſpeech." 'By ſacred ſpeech, he means piety; and by work, ſacrifice. 'The oracle then ſays, that piety and ſacrifice are neceſſary 'for the aſcent of the ſoul.' In this our return to heaven, the oracle adviſes to lay aſide all anxious paſſionate concern about life and death, and every thing elſe; and entirely deliver the ſoul to the conduct of ſupream Wiſdom. 'Force not forth 'the ſoul, leſt ſhe depart with ſome incumbrance.' According to Pſellus, 'This oracle orders man not to concern 'himſelf about the departure of the ſoul, or be ſollicitous how 'ſhe leave the body; but to yield to the natural law of diſſo-'lution. Anxiety about the diſſolution of the body, and the 'departure of the ſoul, diverts and withdraws the intellect 'from ſuperior concerns, and retards the perfect purification 'of the ſoul. Her departure is not abſolutely free, but ſtill en-'tangled with ſome ſhare of paſſion, if we are in the leaſt 'concerned about our ſeparation at the approach of death. 'One ought, ſays the Chaldean, to be anxious about nothing, 'except the ſuperior illuminations, or rather, not even about

'these; but surrender himself to the angelical and divine 'powers that transport us to heaven, and follow God his 'leader without care or thought, after silencing the senses 'both of soul and body.' At the same time, the oracle enjoins us a speedy return to our celestial Parent. 'Thou must 'haste to the light and splendors of the Father, whence thy 'soul was sent hither clothed with much intelligence.' In explaining this, Pletho says, 'The light and splendors of the 'Father are the luminous place of the soul, whence clothed 'with much intelligence it was sent hither. We must then 'haste back again to this light.' It was understood in the same sense by Psellus. 'Since the soul came down from God, let 'it return to him again, and ascend to the divine light. It 'came hither clothed with much intelligence; that is, when 'it descended into this earth, the Creator and Father implanted in it some remembrance of a more divine state, and by 'this it ascends thither again.' They expressly declare that a true union with God, must arise from divesting the soul of every thing mortal. 'The human soul who has nothing mortal within her, will affectionately embrace God, and be wholly inebriated with him: then she boasts of her union with the 'mortal body.' It is thus paraphrased by Pletho. 'The human soul who has nothing mortal within her, by a strong 'union will affectionately embrace God her perpetual governor, and resemble him as much as she can. Then she is altogether inebriated with God, and filled with divine virtues. 'Though then chained to a mortal body, yet she boasts of 'her union with it, that is, she is not ashamed, but rather elated, as if she were so far subservient to the universe, as to

'unite things mortal to things immortal by man, and thus 'harmoniouſly to connect the whole.' Pſellus underſtood it in the ſame light. 'The ſoul, ſays the oracle, embraces God, 'that is, forces the divine fire into herſelf by her immortality 'and purity. Then ſhe is wholly inebriated, that is, filled 'with a ſuperior life and illumination, and, as it were, tran-'ſported out of herſelf.'

The modern Perſians and Turks, have the grandeſt and nobleſt ideas about internal piety, true ſelf-denial, and ſelf-annihilation before God; as appears from the following extracts out of ſome of their principal writers, as tranſlated by Herbelot in his Bibliotheque Orientale.

'Prayer conducts us the half of the way to God, faſting 'leads to the very gate of his palace, and charity gives admiſ-'ſion (a). Thoſe who perſevere in prayer, are truely in queſt 'of God; and ſhall infallibly be united to him. This is to 'ſeek his face (b). But he from whom God conceals him-'ſelf, can have no knowledge of him. Till he lift the veil 'that covers his countenance, no creature can remove it; and 'though the whole univerſe ſhould ſerve as a veil to hide him, 'they to whom he unveils himſelf can have nothing to fear '(c). Thoſe who ſhall perform all their actions in the pre-'ſence of God, thoſe who are conſtant in prayer, thoſe who 'beſtow their goods on the poor, and thoſe who return good 'for evil, ſhall all have a ſure abode in heaven (d). Aſk of 'God neither riches nor honours; but petition him for puri-'ty of mind, that thou mayſt ſeek nothing but him. A true 'purity of mind makes our indifferent actions, good; and

(a) Abdalaziz. (b) Abou-Jacob Nehergionzi. (c) Aboul-Haſſan. (d) Afou.

'without it, our beſt actions become evil (a). No company 'is more cloſely attached to us than ſelf-love; it almoſt never 'forſakes us, though none more blind and ignorant (c). It 'is eaſier to root out,and carry off a mountain with the point 'of a needle, than to tear away pride, and vain-glory from 'the heart of man (c). The fruit of temperance and of ab-'ſtinence from worldly things,is the peace of the ſoul,as hu-'mility is the ſource of love to God and benevolence to men '(d).We ſeek the world to acquire one of theſe three things, 'honours, riches, or pleaſures. But he who lives retired from 'it, acquires honour; he who is content with what he has, 'is rich; and he who deſpiſes the world, and is no way con-'cerned with it, has found his repoſe. All the things that 'ſubſiſt in the world can only make a noiſe,and cauſe trouble. 'Fly and make thy retreat into the kingdom of ſelf-annihila-'tion, and there thou ſhalt find reſt. Can the judicious man 'be ſo ignorant, as to ſpend the whole of life in a uſeleſs at-'tachment to the world? ſuppoſe thou wert poſſeſſed of 'whatever the world has moſt grand, ſhall it not one day eva-'niſh? And ſhall not that fatal day declare to thee, that duſt 'and aſhes is thy only foundation, and thy laſt abode. Its 'beſt gifts are but vanity, and the mere phantom of a dream '(e). Affliction from the hand of God ſhould not bear the 'name. Happy is that affliction, and happy he who endures 'it, when it comes from on high (f). With patience bear 'poverty, O my ſoul, if thou expecteſt from God a recom-'pence without end. Wait inceſſantly at the gate of his good

(a) Eſtecamah. (b) Abou-Hamzah al-Babeli. (c) Abou-Haſchem. (d) Buzurgi. (e) Dunia. (f) Caſchi.

'pleasure; and he will at last open to thee that of his richest 'treasures. A religious poverty is the privation of every thing, 'and that glorious surrender to God, with which he favours 'the most perfect. We must be robbed of all our goods, and 'must annihilate the soul, before we can arrive at him who 'alone possesses all things (a). Those who regard themselves, 'and live for themselves, are always in danger of losing them-'selves by a multiplicity of objects; but those who entirely 'forget themselves, are found in unity with God. Boldly 'destroy whatever is ascribed to your own powers; and enter 'the royal path of self-denial. By treading in this, where we 'see nothing, we at last reach that sacred retreat, where we 'behold God alone (b). The saints are those who are most 'united to God, and consequently enjoy his intimate pre-'sence. They are enemies to themselves in this life, and be-'come the friends of God in the next. By their outward be-'haviour, they lead us to an observance of the law; and by 'their inward conduct teach us self-denial, and a detach-'ment from all terrestrial things. They began their career 'before all ages, and have laboured for nothing, but eternity. 'During this life, they never forsook the gate of the sacred 'palace of the divinity; and are at last entered in. They have 'wiped out of their heart and mind, all the traces of pride 'and hypocrisy. They have trod in all the paths of the Dei-'ty; though, from weakness, they seemed unable to walk. 'They beheld the secrets that God imparted to them, and 'kept a religious silence. They receive two beautiful presents 'from the hand of God: in this world, they understand; in

(a) Fakir. (b) Fadhail.

'the other, they comprehend: in this, they have the joy of 'fighting and victory; in the other, the light of glory and re- 'ward: here below, they poſſeſs purity and perſeverance; 'and on high, they enjoy the preſence of God, and his 'divine eſſence (a). The true marks of the good man in this 'ſtate, are tenderneſs of heart, hatred of the world, a diſtruſt 'of one's ſelf, and of the creatures, and modeſty: on the 'contrary, the marks of the bad man, are hardneſs of heart, 'a love of the world, a great confidence in himſelf and in 'the creatures, and impudence. When a man begins to learn, 'and to taſte the truths of God, and the internal life, he on- 'ly labours to recollect and examine his heart: but when he 'is further advanced, and more inſtructed in the ſcience, his 'own heart is a veil that hinders him to ſee. In the beginning, 'he always ſees God in his own heart; but at laſt, his heart 'becomes the veil, under which God conceals himſelf. The 'eye was given us to view the wonders of the Deity's power, 'and the ear to hear the inſtructions of his wiſdom. The 'man who applies not his eyes and ears to divine truth, be- 'comes blind and deaf, or rather falls into a ſtate that is far 'worſe. The ear that is always attentive to God, never hears 'a voice that ſpeaks not of him. The eye that is diſpoſed to 'receive his light, views not the leaſt atom, but as a mirrour 'to repreſent its beſt Beloved. This friend is God, whom we 'cannot diſpoſe of as we pleaſe, when we have once loſt him 'by the bad uſe of our liberty; nor can we any more recover 'his favour by our own ſtrength, when deprived of it by our 'own fault (b). We muſt abſolutely renounce an attachment

(a) Aulia. (b) Cadha.

'to our own light, which is a manifeſt impiety, and ſelf-ido-
'latry: ſince after we have gone the round of all other be-
'ings, we ſhall find, that there is properly no other true light,
'but God alone (a). I ſerve God by love, and I cannot but
'ſerve him. We muſt ſerve him independent of all fear and
'hope, with the love of a friend: for he regards us with the pure
'love of benevolence (b). The firſt mark of the ſervants of
'God is patience, to endure with compoſure the affronts and
'calamities of life. The ſecond is juſtice, to be ſincere in their
'words, and ſtraight in their actions, according to the law
'they profeſs. The third is obedience, to obſerve the com-
'mandments, and reſpect the word of God, both in private
'and public. The fourth is generoſity, liberally to diſtribute
'the goods they have lawfully acquired, to thoſe who deſerve
'them. The fifth and laſt is prayer. Thus the ſervants of
'God muſt be patient, to ſupport themſelves under the ri-
'gours and auſterities of life: juſt, to follow exactly the path of
'perfection, to which they are called by the will of God:
'obedient in the ways that conduct to God, that they may
'conſtantly walk in his preſence without defect: liberal, to
'give and ſacrifice to God, not only all their external goods,
'but the ſtrongeſt attachments of nature, by the effects of
'pure love: given to prayer, that they may implore pardon
'for their leaſt faults, and never indulge a regard for any
'thing elſe than God. Hence it appears, that patience which
'comprehends repentance, is the firſt ſtep in the ſpiritual life:
'juſtice ſucceeds, and begins to clothe us with the divine vir-
'tues and perfections. By obedience we cut off all our ten-

(a) Din. (b) Fodhail.

'dencies to corrupted nature. Generosity that bestows all, 'gives us what perfection is necessary to be agreeable in the 'eyes of God: and, in fine, the pardon we implore for our 'smallest crimes, keeps us always in a true humility of mind. 'This humility must lead us to an annihilation in the unity 'of God. Then we know perfectly that we are nothing; and 'by this knowledge, we confess that God is all. The most 'sublime knowledge of God can never arise in our souls, till 'all the ideas we have of ourselves and our powers, are anni-'hilated in our eyes. The rays of divine light can only pro-'ceed from our self-denial and annihilation; and by these 'rays alone is the heart renewed, and the affections changed '(a). I have given thee, O God, all that I possess, and have 'engaged myself to be thy servant. But though I have made 'a surrender of myself, and whatever was most dear, I de-'clare that I have done so, by the pure motives of divine love '(b). When I retire into myself, I see nothing in the uni-'verse more vile and miserable; but when I ascend to thee, 'I cannot believe there is any thing in the world, more grand 'than myself. In the first state, I continue dull and low; in 'the second, I become inebriated and transported (c). Thy 'friend, O God, has no view to any other advantage in this 'world, than to praise thee; and pretends to nothing in hea-'ven, but the enjoyment of thee (d). One man will demand 'of thee, the enjoyment of Paradise, and its delights; ano-'ther, a deliverance from hell and its pains: for me, I ask, 'neither the one, nor the other. My sole desire is, that thy 'will be accomplished in me. If thou shalt be pleased with

(a) Ebad. (b) Ahemed Ben Jahia. (c) Arefi. (d) Aulia.

'me, both in this world and the next, I have my desire, and 'resign all the rest into thy hands (a). Thou menacest me 'with a separation, that will for ever deprive me of thy pre-'sence. Do with me what thou pleasest, providing I am not 'for ever deprived of thee. There is no poison more bitter, 'none more mortal: for what can the soul do that is separated 'from God, but languish in disquiet, and be tormented with 'a perpetual agitation? A hundred thousand deaths the most 'cruel may be borne: they can have nothing so terrible, as the 'privation of thy divine countenance. The acutest maladies, 'nay all the evils of a whole age joined together, are nothing 'to me, and appear incomparably more easy, to be borne, 'than the least distance from thee. The smallest separation 'from thee renders our land barren, infects and drys up our 'waters; what then would it be, were it eternal? without it, 'the fire of hell could not burn; and by it only is it made so 'ardent. In fine, it is thy presence alone that supports us, 'and loads us with every good thing; and thy absence is the 'cause of all our ills (b). The man never dies, O God, who 'lives but for thee: a thousand times happy he then, whom 'thou animatest by thy spirit' (c).

The Egyptian contemplatives and philosophers had also the same ideas. In the encomium of Busiris, Isocrates praises the Egyptians for their superior sanctity; and Herodotus extolls them as far more addicted to the worship of the Deity, than the rest of mankind. Hence they are celebrated by the oracle of Apollo as the first who opened up the steep and difficult 'way to the Gods (d). We find the following sentiments

(a) Gennah. (b) Gehennim. (c) Haiat. (d) Euseb. Praep. evang. lib. 9 c. 10.

in Jamblichus who gives us a long detail of their religious worſhip. 'Illumination by prayer diſcovers itſelf, and ope-'rates of its own accord, without any conſtraint: it mani-'feſts it ſelf by a divine energy and perfection, and as far ex-'cells the voluntary motions of our will, as the divine deſire 'of the ſupream good, ſurpaſſes a life of choice. By this 'deſire, the Gods plentifully dart forth their light, are bene-'volent and propitious to their votaries, recall their ſouls to 'themſelves, procure them an union with themſelves, accuſ-'tom them even while in the body to forſake body, and lead 'them around their eternal and intelligible ſource. In the 'contemplation of bleſſed viſions, the ſoul aſſumes another 'life, operates in another manner, and juſtly eſteems itſelf no 'longer man: it often exchanges its own life for the moſt 'bleſſed operation of the Gods (a). For the Gods are imme-'diately preſent with, and united to all thoſe who make the 'leaſt approaches to them (b). It is impoſſible to diſcourſe 'of the Gods without their aid; much leſs can we perform 'divine works without them. The human race is mean and 'weak, ſees but a ſmall way, and is naturally poſſeſſed of no-'thingneſs. There is one remedy for its inherent error, con-'fuſion and inconſtancy, to admit as much of the divine light 'as poſſible. He who ſhuts out this, acts the ſame part with 'thoſe who produce a ſoul from inanimate objects, or create 'intellect from things void of underſtanding: for without a 'cauſe, he produces divine works, from things not divine (c). 'God is all, can do all, hath filled all with himſelf, and he

(a) Jamblichus de myſter. Egypt. edit. Gale pag. 22. (b) Idem, pag. 27. (c) Idem, pag. 84.

'alone is worthy of regard, dignity, praiſe and divine ho-
'nour. Human nature is deformed, of no account, and a
'mere trifle when compared with the divinity (a). Man con-
'templative and intelligent, when formerly united to the vi-
'ſion of the Gods, became another ſoul fitted for the human
'ſhape, and thus fell under the chains of fate and neceſſity.
'We muſt conſider what way we can ſet ourſelves at liberty
'from theſe chains. There is none other but by the know-
'ledge of the Gods. The idea of happineſs is the knowledge
'of what is good; as the idea of evil is the forgetfulneſs of
'good things. The one is the knowledge of the father; the
'other is a departure from him, and a forgetfulneſs of the
'ſuper-eſſential, ſelf-ſufficient Father God. The one pre-
'ſerves true life, leading back to the father of it; the other
'leads man downwards to inſtability, and a perpetual flux.
'The ſacred and divine gift of happineſs, is called the gate
'to the Creator of the univerſe, the court and reſidence of
'the ſupream Good. By its power, it firſt gives a degree of
'ſanctity to the ſoul much more perfect than that in the bo-
'dy; and then diſpoſes the intellect for the participation and
'viſion of the ſupream Good, and frees it from every thing
'contrary to it, and unites us to the Gods the givers of all
'good. After it has united the ſoul to particular parts of the
'univerſe, and to the univerſal divine powers diffuſed through
'it, then it introduceth her to, and placeth her in the univer-
'ſal Creator, ſets her free of all matter, and unites her to the
'eternal Logos alone. It unites the ſoul to the ſelf-begotten,
'ſelf-moved, all-ſuſtaining, intellectual, univerſally adorning,

(a) Idem, pag. 85.

'elevating to intelligible truth, self-perfect, the forming, and 'other creating powers of God; so that the soul is perfectly 'fixed in their operations, contemplations, and creating 'powers. At last, it places the soul in the universal creating 'God. This is the end of the sacred Egyptian religion (a).'

We come now to the ancient Greeks, and especially the Orphic, Pythagorean, Platonic, and Stoic morality. St. Justin Martyr has preserved to us a most admirable fragment of Orpheus, which runs thus, (b) 'Respect the divine Word, 'adhere to him continually. Adore this God and Sovereign 'of the world.' Is not this recommending continual prayer and adoration in spirit and in truth?

Hierocles, who gives us an abridgment in his Golden verses, not only of the Pythagoric, but of the Chaldaic, and Oriental philosophy, speaks thus, (c) 'Philosophy is the purifi-'cation and perfection of human life. It is purification from 'sensual folly, and the mortal body. It is perfection, because 'it restores the soul to its primitive happiness, by leading it 'back to the divine image. These are best accomplished by 'virtue and truth, the one banishing the excess of passions, 'the other procuring the divine image, to those who are can-'didly disposed to receive it. We must first become men and 'then Gods. The civil virtues render a man good, but the 'knowledge that leads up to divine virtue divinizes him. The 'death of a rational being is its ignorance of, and absence 'from God, which are attended with an unbounded insur-'rection of the passions. When we are ignorant of what is

(a) Idem pag. 176. (b) S. Justin. Martyr. cohort. ad Graecos pag. 15. edit. Lutet. Paris. 1615. (c) Hierocl. edit. Cantab. pag. 8, 10, 16, 22.

'good, we become neceſſarily ſlaves to what is bad; and it is 'impoſſible to free ourſelves from them, otherwiſe than by 'converting ourſelves to the pure ſpirit, and to God by recol-'lection.' Here is the continual neceſſity of divine grace and ſpiritual, mental prayer. Hierocles continues thus, 'Thou 'canſt not honour God by giving any thing to him, but by 'becoming worthy to receive from him; for, as the Pytha-'goreans ſay, thou wilt honour God beſt, if thou reſemble him 'in the mind. Whoever honours God, as a being that needs 'any thing from him, forgets, that by this, he fancys himſelf 'ſuperior to the Deity. The expence of offerings is no honour 'to God, unleſs they are offered with divine ſentiments. The 'gifts and ſacrifices of the fooliſh, are but fewel for the fire; 'and their conſecrations an occaſion of ſacrilege: but the di-'vine inſpirations, when ſufficiently attended to, unite us to 'God; for what is like, muſt neceſſarily tend to its like. Hence, 'the wiſe man alone is called the prieſt, and the beloved of 'God, who alone knows how to pray: for he alone knows 'how to honour, who, firſt of all, offers himſelf a ſacrifice, 'forms his ſoul an image of the Deity, and prepares his intellect 'for the reception of the divine light.... God has not upon 'earth a more proper habitation, than a pure ſoul; and Apollo 'ſays, I rejoice in pious mortals, as much as in heaven. The 'ſame Apollo ſaid of old to one that ſacrificed hecatombs, 'but not with a pious mind, and who aſked the God how he 'had accepted his gifts. "The barley cake of the famous "Hermion, was more acceptable to me;" to ſhow, that he 'preferred the meaneſt offering to all this profuſion, becauſe 'it was not adorned with a pious mind. With this, all things

'are acceptable to God, and without it nothing can pleaſe 'him. That man is truly pious, who, with divine ſcience, offers 'his own perfection, as the beſt worſhip, to the cauſe of all 'good;' here is the higheſt act of diſappropriation, which hinders us from falling into the ſin of the devils, by a ſelf-complacency in our own virtues and perfections, as if they were our own productions and efforts. Hierocles ſpeaks thus of afflictions and croſſes, (a) 'All ſuch afflictions, as render life painful 'to us, by hurting the body and diminiſhing our fortune, are 'effects of the divine judgment. We ought to bear them with 'meekneſs, conſidering their cauſes, and, as much as poſſible, 'converting them to our advantage. Thus, we render ourſelves 'worthy of the divine bleſſings; by the higheſt virtue; but if 'any one is not yet capable of ſuch a ſublime perfection, let 'him attain to political bleſſings, by a middle virtue....' In another place, he adds, 'we ought to bear the accidents of life 'with meekneſs, and mitigate them, as far as is poſſible, by 'reaſoning about their cauſes with unprejudiced thoughts, 'perſuaded, that ſince there is a Providence, the good man 'is not neglected, tho' he carries on him the marks of the 'former diſpleaſure of God. For by the poſſeſſion of virtue, 'he avoids the greateſt pain of afflictions, and finds out their 'cure, which conſiſts in bearing them without uneaſineſs, as 'the beſt remedies.' The ſame author exhorts thus to an examination of conſcience every morning and every night, and to preſerve the divine preſence, during all the day. (b) The 'Pythagorean verſes order us every day to examine, judge 'and paſs ſentence upon ourſelves, that by perpetual remem-

(a) Hierocl. pag. 90. 102. &c. (b) Id. pag. 154. 158. 160.

'brance, the underſtanding may be preſerved free from error, 'and that each night, when we go to ſleep, upon finiſhing the 'actions of the day, we may bring them before the tribunal 'of conſcience, and make the examination of our diſpoſiti- 'ons, a hymn on our beds, to almighty God. Wherein have 'I trangreſſed? what have I done? what part of my duty has 'been unperformed? Thus, ſhall we regulate our life by the 'rules given us, making reaſon agree with the pure ſpirit, 'and the judge with the lawgiver. God has appointed this 'pure, unbyaſſed reaſon as our guardian, our tutor, and 'our teacher to judge every day's actions, and receive ſen- 'tence of approbation or condemnation from ourſelves. 'When the ſoul reads thus, as in a book what it has done, 'and judges with its eyes fixed on the eternal law, as an 'exemplar; ſuch a daily examination renders thoſe who 'uſe it, images of the divinity, training them to the beauty of 'virtue.... It is eaſy to regulate human life by the uſe of 'right reaſon, when we convert ourſelves intirely to contem- 'plation.' The ſame author ſpeaks thus of the internal purification of the ſoul, (a) 'The man who has thus ſeparated 'himſelf from a brutal life; purified himſelf, as much as 'is poſſible, from the exceſs of paſſions, and by this becomes 'a man, of a wild beaſt, ſhall become a God from a man, as 'far as it is poſſible for a man to become a God.... That 'we may have all the powers of the rational ſoul intent upon 'the precepts of virtue, Pythagoras requires meditation from 'that part of us, which is by nature fitted for contemplation; 'labour from that part which preſerves and practiſes the

(a) Ibid. 162. 170. 172.

'things meditated upon, and love from that part which is a 'lover of beauty; that ſo from all theſe three, we may get the 'poſſeſſion of what is really good; together with the inviolable 'obſervation of the eternal law; and that love for it which is 'congenial to us. Theſe are attended with a divine hope in-'troducing the light of truth, and theſe things lead us in the 'footſteps of divine virtue, make us reſemble God, and give 'us a true knowledge of the creatures. To conſider all things 'as they ly in God the Creator, leads us to the ſummit of 'divine ſcience, which is always accompanyed with a reſem-'blance to God.' Hierocles ſhows afterwards, that all theſe virtues cannot be practiſed, nor produced by our own efforts and activity, for he adds, 'Tho' the choice of virtue is in our 'own power, yet ſince we have this very power of chuſing 'from God, we abſolutely need from him a co-operation and 'accompliſhment of our deſires. Our own endeavours re-'ſemble a hand ſtretched out for the reception of virtue. 'What is done by God in us, reſembles the action of him 'that gives; it is our part to receive, and ſearch after what is 'beautiful; and God's to diſcover to the right enquirer. Now, 'prayer is the medium between our receiving and God's gi-'ving; for thus we adhere to the cauſe, which gives both be-'ing and well-being. How can one receive happineſs, unleſs 'God give it? And can a God whoſe nature is bounty give it 'to one, who has his deſires in his own power, and yet aſks 'not? That we may not make our prayer by the mouth on-'ly; but ſtrengthen it by action, let us not confide in our own 'activity alone; but by action pray for the co-operation of 'God, and adapt prayer to action, as the form to the ſub-

'ſtance. The ſimple knowledge of what is beautiful is not 'capable to ſet us right, without the operation of God. We 'ought not to ſatisfy ourſelves with the bare words of prayer, 'without adding ſomething to procure what we deſire. Other-'wiſe, we ſhall either purſue a virtue without God, or a pray-'er without works. The one of theſe, as it is without God, 'deſtroys the eſſence of virtue; the other, as it is indolent, 'takes off the activity of prayer; for how can any thing be 'beautiful, that is not done according to the divine law? And 'how is it poſſible for that which is done according to this 'law, not to want God's aſſiſtance? For virtue is the image 'of God in the rational ſoul: now, every image wants an ex-'emplar for its production; and we cannot acquire this image, 'unleſs we look to that object, by reſembling of which, we 'ſhall acquire the beautiful. Thoſe that aſpire after active 'virtue ſhould pray, and when they pray, be active to obtain 'what they pray for. They ſhould do this by looking to 'what is Godlike and ſhining, and vigorouſly purſue wiſ-'dom, at the ſame time, adhering to the firſt cauſe of all 'good. This Tetractys, the fountain of eternal nature, is the 'eternal cauſe of all, not only of being, but of well-being 'which diffuſes its native goodneſs thro' the whole univerſe, 'like a pure intellectual light. (a) There is nothing in life, 'which does not furniſh occaſion to the evil of the inconſide-'rate man, who is encloſed all around with vice of his own 'chuſing. By not looking up to the divine light, nor incli-'ning to hear what is truly good, he ſinks into mortal paſſi-'ons, and is toſt about in life, as in a tempeſt. The only de-

(a) Hierocl. ibid. pag. 192. 194.

'livery from theſe evils is a converſion to God by opening 'the eye and ear of the ſoul, for the reception of divine 'goodneſs. In this alone conſiſts the ſafety of the ſoul; the 'purgation from mad diſcord, and the revocation of our ba-'niſhment from God. (a) We can only cure our tendency 'downwards, by the powers that lead upwards; by a ready 'ſubmiſſion to God, by a total converſion to the divine law, 'and a voluntary ſubjection to its eternal precepts. He that 'is eager for true happineſs, muſt turn to God, as to a father, 'for God is the Creator of all, but the Father of the good. '(b) The end of the Pythagorean diſcipline is to be all over 'wings, for the reception of the divine good, that when the 'time of death comes, we may leave behind us upon earth the 'mortal body, and putting off its nature, become champions 'in the combats of wiſdom, ready girt for our heavenly jour-'ney. Then we are reſtored to our primitive ſtate, and deifi-'ed, as far as it is poſſible for men to become Gods. This is 'the moſt beautiful end. This, ſays Plato, is the great com-'bat, the great hope, the moſt perfect fruit of philoſophy. 'This is the greateſt work of the myſtic art, to raiſe and fa-'miliarize us to things really beautiful, to deliver us from the 'labour here below; as from a ſubterranean cave; to exalt 'us to the ethereal ſplendors, and ſettle us in the iſlands of 'the bleſſed. The reward of deification is reſerved to thoſe 'who walk by ſuch precepts. Themis cannot receive into 'the rank of the Gods any one who is not poſſeſſed of truth, 'and virtue in his ſoul, and of purity in his ſpiritual vehicle. 'He that becomes thus pure is reſtored to all his ancient pri-

(a) Ibid. pag. 204. (b) Ibid. pag. 226.

'vileges; reinſtated in his primitive condition, ſees the beau-
'ty of eternal order, and diſcovers the Creator of the uni-
'verſe. Having at laſt, after purification, become what theſe
'heroes always were, who never fall into corruption, he is
'united to the whole, and elevated to God himſelf.'

Heraclitus, another Heathen philoſopher, who lived near 500 years before the Chriſtian aera, ſpeaks thus; (a) 'I have 'alſo had my difficult labours and conflicts, as well as Her-'cules; I have conquered pleaſures; I have conquered riches; 'I have conquered ambition; I have ſubdued cowardice and 'flattery: neither fear nor intemperance can controul me; 'grief and anger are afraid of me and fly away from me. 'Theſe are the victories for which I am to be crowned not by 'Euryſtheus, but as being made maſter of myſelf by the Gods, 'who dwell in me.' For he was perſuaded that the Gods dwelt in him and with him. Hence, Ariſtotle recordeth of him, that when ſome paſſing by had eſpyed him ſitting in a ſmoaky cottage, he beſpoke them after this manner, 'Come 'in, I pray, for here the Gods dwell.' The ſame philoſopher ſeems alſo to have lived in a continual exerciſe of ſupernatural hope, 'this body ſhall be fatally changed to ſomething elſe, 'but my ſoul ſhall not die nor periſh; but being an immortal 'thing, ſhall fly away mounting upwards to heaven. Theſe 'ethereal houſes ſhall receive me, and I ſhall no longer con-'verſe with men, but Gods.'

In the collection Stephanus has given us of the philoſophical poets, we find this hymn of Cleanthes which is truly divine. (b) 'Hail! great king and Father of the Gods, who

(a) Heraclit. epiſt. ad Hermadorum. (b) Cleanthes apud Stephan. poem. philoſophica. See Mr. Weſt's poetical tranſlation, publiſhed ſince the author's death.

'haſt many names, but art one ſole omnipotent virtue, Jupi-
'piter author of nature who governeſt all by thy wiſdom. Al-
'low all mortals to call upon thee, for we are all thy off-ſpring,
'and as it were, the image and echo of thy eternal voice or
'Word. I will ſing to thee, and exalt thy power without end.
'Thou directeſt all by an unerring law, and ſo collecteſt into
'one all good, tho' now mixed with evil, that from thence
'will reſult at laſt an eternal and univerſal order. Ah! how
'miſerable are we to be ignorant of this univerſal law, which
'if we obeyed, it would make us live a good and happy life, and
'hinder us from being precipitated into all ſort of crimes and
'paſſions? O Jupiter, give us wiſdom, and take away the
'fooliſh mind from unhappy mortals, that ſo they may ſing
'thy praiſes; for no greater gift can be beſtowed on mor-
'tals nor immortals, than to ſing thy immutable, univerſal
'law with eternal hymns.'

Plato is full of the ſame divine maxims. The deſign of all his theology is to give us noble ſentiments of the Deity, to ſhow us, that ſouls were condemned to animate mortal bodies, only in order to expiate faults they had committed in a pre-exiſtent ſtate, and in fine, to teach, that religion is the only way to reſtore us to our firſt glory, and perfection. We ſhall give here a ſhort abridgment of his principal dialogues, wherein he ſpeaks of prayer, mortification and ſelf-denial, of faith, hope and love; and we ſhall ſee, that, tho' he does not make uſe of the ſame terms, as the Goſpel, yet he teaches the ſame doctrine, as Marſilius Ficinus long ago inſinuated.

In his ſecond Alcibiades, he gives us the nobleſt ideas of prayer. 'He calls it the ardent converſion of the ſoul to God,

'to ask, not any particular good, but good in itself, the gene-
'ral good, the universal good, the supream good, because we
'do not always know what is real good, and oft mistake what
'is dangerous and pernicious, for what is desirable, and eligible:
'wherefore, he exhorts Alcibiades to remain in quiet, and in si-
'lence before the Gods, and ask them nothing in particular, till
'they have dissipated the cloud that is upon his eyes, that so
'he may see by their light what is to be desired of them; and
'inspired him to ask, not what appears good to him, but what
'is really so in itself.' In the Phaedrus, he gives us this ex-
cellent form of prayer. 'O great Pan, or great ALL, grant that
'I may be beautiful from within, and that all I possess from
'without, may be a help to my internal beauty.' Can there
be any thing liker that great model of prayer given us by eter-
nal Wisdom, wherein all the petitions we make, are for gene-
ral, eternal, universal goods, and not for any thing temporal,
unless it be 'our daily bread,' which may be translated 'su-
'per-substantial bread,' and so signifys, rather the spiritual
food of the soul, than the corporeal nourishment of the body?
Is there not a near resemblance betwixt what Plato adds
about prayer, and what St. Paul teaches, when he says, 'that
'we do not know how to pray, but the holy Ghost inter-
'ceeds for the saints with groans and sighs unutterable.' Pla-
to teaches further, in the same dialogue called the second Al-
cibiades, 'that the Gods make a greater account of a pure
'heart, than of pompous sacrifices; and that therefore they
'preferred the simple worship of the Lacedemonians, to the
'magnificent temples, victims, and offerings of the Atheni-
'ans.' Is not this perfectly conform to the saying of the pro-

'phets Iſaiah and Amos? (a) 'To what purpoſe is the multi-
'tude of ſacrifices unto me? ſaith the Lord: I delight not in the
'blood of bullocks nor of lambs. Bring no more vain oblati-
'ons, incenſe is an abomination to me. Waſh ye, make you
'clean, put away the evil of your doings, ſeek juſtice, relieve
'the oppreſſed, judge the fatherleſs, plead for the widow. (b)
'I hate, I deſpiſe your feaſt days. Tho' ye offer me burnt-
'offerings, I will not accept of them, I will not hear the me-
'lody of your viols, but let juſtice run down as waters, and
'righteouſneſs as a mighty ſtream.' There is the worſhip God demands. This was not only Plato's way of thinking, but of all the wiſe Pagans. St. Juſtin Martyr quotes, from an ancient Greek poet called Philemon, the following paſſage, (c) 'O Pamphylus, if a man offers up a great number of vic-
'tims, of bulls and goats; if he makes magnificent preſents
'to the temples, robes interwoven with gold and purple,
'gifts of precious ſtones and ivory, and thinks thereby to ap-
'peaſe the Gods, he is miſtaken and impoſed upon by a light,
'ſuperficial mind. To become truly good and agreeable to
'God, we muſt abſtain from all luſtful paſſions and all man-
'ner of cupidity; yea not covet ſo much as a needle or a thread;
'for God preſent every where ſees us. The beſt way to ap-
'peaſe the Gods is to become juſt and good. We need not
'fear the thundering Jove, if we preſerve a pure heart.'

In Plato's dialogue upon temperance, his doctrine amounts to a paraphraſe upon all the evangelical maxims concerning abnegation, the love of poverty, perfect detachment from all

(a) Iſaiah. i. 11. 12. 13. &c. (b) Amos. ch, v. 21. 22. (c) S. Juſt. de monarchia Dei. pag. 106.

terreſtrial objects,and contempt of this preſent life. The ſame ſtrokes and many others of that kind are to be found in his dialogues upon the juſt man, and that of a perfect republic, which men call imaginary, but which Marſilius Ficinus defines, a deſcription of the celeſtial Jeruſalem; when Jeſus Chriſt ſhall reign in juſtice with good men upon earth reeſtabliſhed. It is needleſs to expect ſuch a republic here below, but Plato meant to give the model of that divine life, which ſouls ſhall enjoy in a renewed ſtate; when we ſhall be re-united, as he ſays in the Phaedo, 'to the good and perfect Gods, and be aſſociated with better men, than theſe we live with upon earth; for this reaſon,'ſays he,'Socrates quitted life with a ſerene joy and a noble intrepidity.'To engage men to detach themſelves from all terreſtrial objects,he teaches in the ſame dialogue called Phaedo, 'that ſouls too much given to bodily pleaſures become in a manner beſotted, becauſe all ſenſuality and paſſion cauſe the ſoul to have a ſtronger attachment to body, make her fancy that ſhe is of the ſame nature, and render her in a manner corporeal; ſo that being oppreſſed with the weight of her corruption and impurity,ſhe becomes thereby diſabled to reaſcend towards the regions of purity, and re-unite herſelf to her firſt principle. Hence,' ſays he in his Cratylus, 'the diſciples of Orpheus called the body a priſon, becauſe the ſoul is here in a ſtate of exile and puniſhment.' Do not all theſe ideas inſpire a true contempt of life, and the deſire of a better? Is not this perfect mortification, and a practice of true ſupernatural hope?

What noble ideas does he give us of divine love, or the

love of the ſovereign Beauty, thro' the whole courſe of his writings? In the Eutyphron, he defines holineſs, 'that con-
'tinual commerce betwixt God and the ſoul, by which it
'aſks and renders to God all it receives from him, life, rea-
'ſon, virtue, and all good things, retains nothing for itſelf, but
'reſtores all to the ſovereign owner.' In his Philebus, he pla-
'ces the ſovereign good in a reſemblance to the divine nature,
'which can flow from God alone. As nothing is like the
'ſun, but by the ſolar influences; ſo nothing can reſemble
'God, but by an emanation of the divine light into the ſoul.'
He was far, then, from thinking, that man, by his own activitys and efforts could produce this divine reſemblance in himſelf. In the Hippias, he ſhows, that 'the ſupream beauty
'conſiſts in this reſemblance to the divine ſun, or light of all
'intelligences. In his Feaſt, he maintains, that the ſupream
'Beauty ought to be loved for itſelf, that it is the ſource and
'centre of all beauty, the Creator, the Maſter, and Conſerva-
'tor of all things; that it has no perfect ſimilitude with any
'thing we behold upon earth, or in the heavens; that what
'ever elſe is beautiful, is only ſo, by a participation of its beau-
'ty; that all other beauties may increaſe, decay, change, or
'periſh, but this is ſtill the ſame in all times, and in all places;
'that it is by carrying our thoughts beyond all inferior beau-
'ties, that we at length reach to that ſupream Beauty, which
'is ſimple, pure, uniform, immutable, without colour, figure,
'or human qualities. And in fine, that this ſovereign beauty
'is incorporeal, the ſplendor of the divine image, and God
'himſelf.' He carrys the love of this beauty to the higheſt pitch of ſelf-oblivion; for he adds in the ſame Feaſt, that this love

of the ſupream beauty, divinizes man. 'There is no body ſo 'bad, but love can make a God of him by virtue; ſo that he be-'comes like to the ſovereign beauty. And as Homer ſays, a 'God inſpired the heroes with that which love teaches to the 'lovers that it forms, to die for what they love, as Alceſtis died 'for her huſband.' Thus, according to Plato, what makes man a God, is to prefer others to himſelf, even to forget himſelf, ſacrifice himſelf, and count himſelf as nothing. Moreover, in the ſame dialogue, he ſays, 'That by contemplating the dif-'ferent degrees of tranſient, variable and finite beauty, and by 'carrying our thoughts beyond them all, the ſoul at laſt gets 'out of herſelf, riſes above herſelf, ſeparates and diſengages 'herſelf from every thing, that ſhe may be united to the im-'mutable Beauty, and behold him with that eye with which 'alone he can be ſeen; then it is, that ſhe brings forth not 'the ſhadows of virtue, but the virtues themſelves, ſhe be-'comes immortal and the friend of God.' He puſhes this love of the ſovereign beauty, and of pure virtue for itſelf to the higheſt diſintereſtedneſs, for he ſays in the ſecond book of his dialogues upon a true republic, 'As the moſt unjuſt of all 'men would be he, who, while he committed all ſort of crimes, 'ſhould paſs for juſt, and enjoy the honours of virtue, and 'pleaſures of vice; ſo the perfectly juſt man would be he, who 'ſhould love juſtice for itſelf, and not for the honours and 'pleaſures which accompany it; who ſhould paſs for unjuſt, 'while he practiſed the moſt exact juſtice; who ſhould not 'ſuffer himſelf to be moved by ignominy, diſtreſs, or the moſt 'cruel ſufferings, but ſhould continue ſtedfaſt in the love of 'juſtice, not becauſe it is delightful, but becauſe it is juſt.

Can men that had ſuch noble ideas of the moſt divine virtues, be ſaid to be loſt in a total ignorance of God, without any ſupernatural lights? Or dare we ſay, that they had no internal graces, nor ſuccours to practiſe what they knew? We muſt then deny, that God is the Father of ſpirits, that he deſires the ſalvation of all, that Jeſus Chriſt died for all, and will at laſt re-unite all in one; and in fine, that the holy Ghoſt refuſes his graces to none; tho' theſe three articles be the ſubſtance of the doctrine of the New Teſtament of our Saviour, and his apoſtles, as we have already demonſtrated.

Let us now conſult the Stoic devotion and ſentiments about the divine virtues. Epictetus thus beſpeaks the ſupream God. (a) 'Did I ever complain of thy government? 'I was ſick, when thou wouldſt have me ſo; others are the 'ſame, but I was ſo willingly. I was alſo poor at thy appoint-'ment, but rejoicing. I never bore any magiſtracy, nor had 'any dignity, becauſe thou wouldſt not have me, and I ne-'ver deſired it. Didſt thou ever ſee me the more dejected, or 'melancholy for this? Have I appeared before thee at any 'time with a diſcontented countenance? Was I not always 'prepared and ready for whatſoever thou requiredſt? Wilt 'thou now have me depart from this feſtival ſolemnity? I am 'ready to go; and I render thee all thanks for that thou haſt 'honoured me ſo far, as to let me keep the feaſt with thee, 'and behold thy works, and obſerve the oeconomy of the 'world. Let death ſeize upon me no otherwiſe employed, 'than thus thinking of, writing about, acknowledging thy 'goodneſs.' He likewiſe exhorts others to do the ſame,

(a) Epict.

(a) 'dare to lift up thine eyes to God and say, Use me hereafter to whatsoever thou pleasest. I agree, and am of the same mind with thee, indifferent to all things. I refuse nothing that shall seem good to thee. Lead me where thou pleasest, let me act what part thou wilt, either of a public, or a private person; of a rich man, or a beggar. I will justify thee, as to all things, before men.' In the same chapter he says, 'A man will never be able to expell grief, fear, desire, envy, and all other passions, but by looking to God alone, being devoted to him, and observing his commandments.' In another place, he says, (b) 'My design is to render men free, and undisturbed, always looking at God, in every small, as well as in every great matter. Hercules called Jupiter his Father, and did every thing he did, in looking up to this supream God.' He says in another place, (c) 'Had we understanding, what should we do else, but both publickly and privately praise God, bless him and return thanks unto him. Ought not they who dig, plow, and eat, continually sing to God such a hymn as this; Great is that God who gave us these organs to cultivate the earth: but the greatest and divinest hymn of all, is to praise God for the faculty of understanding. If for the most part men be blinded, ought there not to be some one who performs this office, and sings a hymn to God for all. If I were a nightingale, I would perform the office of a nightingale, or a swan, that of a swan; but being a reasonable creature, I ought to celebrate and sing aloud the praises of God.' The same Epictetus, in the time of temptations, and when the ima-

(a) Epict. lib. II. cap. 16. (b) Id. lib. II. cap. 19. et lib. III. cap. 24. (c) Lib. I. cap. 16.

gination is assaulted with impure fancys, exhorts us to invoke the supream God alone. (a) 'This is a great conflict, a divine 'enterprize; it is for Liberty and for a Kingdom. Now re-'member the supream God; call upon him, as thy helper and 'assistant, just as the mariners do upon Castor and Pollux in 'a tempest.'

The works of the Emperor Marcus Antoninus are full of such noble and divine sentiments. The first book is an acknowledgment he makes, to all the persons to whom he had the greatest obligations. 'I learned, says he, from my grand-'father Verus, sweetness and complaisance; from my father, 'modesty and fortitude of mind; from my mother, piety and 'liberality; not only never to do any harm to any mortal, 'but even, not so much as to have the least thought of it. She 'taught me also frugality, and to shun all sort of pomp, and 'luxury. I learned from my governor to be patient in all 'sort of labours; to be content with little, and to work with 'my own hands; from Diognetus, to allow men to speak of 'me with an entire freedom; to ly upon a little bed of wood 'covered with skins, and to imitate in every thing the simpli-'city and poverty of the Greek philosophers; from Rusticus, 'to reform my morals, not to seek to be admired by the peo-'ple for my patience, and the austerity of my life; to be al-'ways ready to pardon those who offend me, and to recon-'cile myself to them, when they returned to me; from Apol-'lonius my preceptor, to preserve a perfect equanimity in the 'sharpest pains, upon the loss of my children, and in the 'longest sickness. The life of my father Antoninus Pius was

(a) Id. lib. II. cap. 18.

'to me a continual leſſon of clemency and firmneſs. He 'was inſenſible to vain glory, and all that men call honours. 'He loved perpetual labour, was equal in his attachments, 'never weary of his friends, nor faſcinated by them. What-'ever ſtate he was in, he was always content and joyful. Like 'a man detached from life, he had very little care of his per-'ſon, and neither affected, nor deſpiſed a graceful air. I owe 'to the Gods all thoſe good examples, and inſtructions, yea, 'all the good things I have received, a good father, a good mo-'ther, good preceptors, good friends, and good ſervants, and 'eſpecially to have given me the grace never to offend, nor 'diſoblige them; tho' I have been ſometimes in certain diſ-'poſitions to have done ſo, if the occaſion had preſented it-'ſelf, but by the particular bounty of the Gods, ſuch occa-'ſions never offered..... It was not the fault of the Gods, 'nor the want of their counſels and inſpirations, if I have 'not followed the laws and dictates of pure nature; it is my 'own fault only, becauſe I did not obey their admonitions, 'orders, and precepts.' We muſt not be ſurprized that the Roman Emperor talks here of the Gods in the plural. We have already ſeen, that this phraſe was common with the Pagans and the Hebrews; and that the notion of a Ternary in the divine unity, was a maxim of the Pagan religion, as well as of the Jewiſh; and therefore an emanation of the Noevian tradition.

In the ſecond book, the ſame Emperor ſays, 'Every thing 'that comes from the Gods carrys with it the marks of a 'Providence. What ſome impute to hazard and fortune 'proceeds from the order of eternal nature, or from the chain

'of cauſes that Providence over-rules..... It is time to 'know of what world thou makeſt a part; and that thou art 'deſcended from that Spirit which governs the univerſe..... 'Apply thyſelf at every moment to act as a man, and a Ro- 'man, with gravity, ſweetneſs, freedom, and juſtice; and to 'baniſh from thee all other thoughts. Now the way to be- 'have thus, is to do every action, as if it were to be the laſt 'of thy life, without raſhneſs, without revolting againſt rea- 'ſon, without diſſimulation, without ſelf-love, and a perfect 'ſubmiſſion to the order of the Gods..... Nothing is more 'miſerable, than a man that deſires to know all the myſte- 'rys of nature, without remembring that our principal ſtudy 'ought to be, to know that portion of the divinity that re- 'ſides within us, and to render to it the worſhip that is due. 'Now this worſhip conſiſts in keeping it void of all paſſion, 'and in ſubmitting to all that the Gods do: for what the 'Gods do, merits our reſpect, becauſe of their perfection. 'Life is a continual warfare, and a journey through a foreign 'land, and a place of exile. What can conduct us through 'ſuch a hard path? Philoſophy alone. This philoſophy con- 'ſiſts in preſerving the ſoul entire and pure, miſtreſs of plea- 'ſure and grief, free from raſhneſs, diſſimulation, and wan- 'dring from truth.'

In the third book, Marcus Antoninus lays down the following maxims. 'A man that does not defer from day to 'day to become perfect, ſhould be looked upon as the prieſt 'and miniſter of the Gods, always ſerving the deity that is 'conſecrated within him, as in a temple. It is this propitious 'deity that renders him unvanquiſhed by pleaſure, invulne-

'rable by grief; inſenſible to injurys and violence, inacceſſi-
'ble to vice and all irregular deſires. It is this deity that
'makes him a valiant hero in the greateſt of all combats, ſo as
'never to be overcome by any of his paſſions, and that gives
'him true righteouſneſs, by which he is intirely penetrated.
'It is that indwelling God, that makes him receive with plea-
'ſure, whatever happens to him by the orders of Providence;
'that occupys him entirely; and that leaves him no time to
'think of what others think, ſay, or do; unleſs it be when
'public intereſt, or preſſing neceſſity require it: for he thinks
'only of what belongs to him, and of what is aſſigned to
'him by univerſal nature..... If thou ſees nothing more
'excellent than that portion of the Deity, which has his tem-
'ple within thee, which commands all thy motions, which
'examines all thy thoughts, which, as Socrates ſays, delivers
'us from the tyranny of paſſions; and which inſpires a con-
'ſtant ſubmiſſion to the Gods: if all other things appear to
'thee little and deſpicable, do not yield to their impreſſions;
'for if once thou abandon thyſelf to them, thou wilt not get
'eaſily free from their tyranny. Nothing foreign ſhould ſe-
'parate thee from thy great object, which is in the inward
'temple of thy heart, neither the applauſes of the multitude,
'nor principalities, nor riches, nor pleaſures..... The true
'eſſential property of a wiſe and good mind, is to love and
'embrace every thing that happens to him by the order of
'Providence, not to trouble and defile by a croud of imagi-
'nations, the ſpirit that is conſecrated in his heart, as in a
'temple, but to preſerve it always propitious, to obey its or-

'ders, as thoſe of a God, in doing nothing, but what is juſt, 'and ſaying nothing, but what is true.'

In the fourth book he adds, 'Every thing is perfectly 'adapted to me, which is well fitted for thee. O univerſal 'Nature, nothing is too early or too late for me that is ſea-'ſonable for thee. All is fruit to me which thy ſeaſons bring 'forth. O eternal Nature, from thee are all things, in thee 'are all things, to thee are all things. O beloved city of Ce-'crops, ſays one, and will you not ſay, O beloved city of 'God?'

In the fifth book, he ſays, 'We ought to live with the 'Gods. Now he that lives thus, is ſubmiſſive to their orders 'on all occaſions, and ſtill ready to execute the commands 'of that genius, which God has given to every one, for his 'guide and governor. This genius is a part of our eſſence, 'it is no other than Underſtanding and Reaſon.... Thou 'muſt ſoon become aſhes or a ſkeleton, no more than a name, 'or even not a name itſelf. A name is only ſound and echo. 'The things eſteemed valuable in life, are empty, full of cor-'ruption. Men are as ſnarling little dogs, ſometimes laugh-'ing, and ſometimes weeping. Fidelity, modeſty, juſtice and 'truth are gone from the wide-travelled-earth to heaven. 'What then can detain thee any longer here below, ſince all 'ſenſible things are changeable, and without ſtability? The 'ſenſes themſelves are dull, blind and prone to error. The 'animal life is only a ſubtile vapour. The approbation of all 'mortal beings is empty. What then do you wait for in tran-'quillity, for extinction or tranſplantation? What ought to 'ſuffice, till that time come, is to worſhip the Gods, do good

'to men, bear and forbear them, and remember, that what-
'ever is without this little body and soul, is not thy own.' We must not think, that by the alternative of 'Extinction or tran-
'splantation,' Antoninus doubted of immortality; on the contrary, no man was more persuaded of this, than he; for he
'adds, in the same book, soon after: 'So soon as the soul
'gets free from body and this earthly abode, it passes, as it
'were, from a Cimmerian darkness, to the clear aether, free
'from desires, free from diseases, free from misfortunes. It
'sees truth with an open view, lives with the Gods and the
'children of the Gods above the highest summit of heaven,
'and ranked among the army of the Gods, it traverses the
'universe under Jove their leader and general.' In the same book, this Emperor shows the purest love of virtue, by the following words, 'there are some, when they do any good
'to a person, set the favour down to his account. Another
'thinks in his own mind of the person obliged as a debtor,
'and so knows what he has done. Another is beneficent,
'without so much as showing what he has done, like the
'vine bringing forth its branches, and seeking nothing far-
'ther, after it has produced its fruit. Thus, to become truly
'good, we ought not to proclaim it, nor so much as know it.
'What will some say? One must necessarily know what he
'does himself; It is the property of a benevolent being to be
'sensible when he acts kindly; and, by Jove, to desire that
'the person who is kindly used should be sensible of it. What
'you say is true, but by such reasonings, you will soon be-
'come of the number of those, whom I first mentioned, for
'they also are seduced by plausible appearances of reason.'

This pure love of goodneſs and benevolence excludes, not only, all ideas of recompence, but even the pleaſure, the ſelf-complacency, the vanity, pride, ſelf-love and ſelf-attribution we find in reflecting upon our own virtues. This is the higheſt degree of abnegation.

In the ſixth book, he ſpeaks thus, 'Let all thy joy and 'peace conſiſt in this alone, in paſſing from one good action 'to another, in remembring and thinking of God preſent 'every where..... If the world be a confuſed heap of parts, 'that tend to diſunion, why deſire to ſtay in it? if all be go-'verned by Providence, with order and union, I adore the 'author of my being, I wait upon him with a firm aſſurance, 'and I place all my confidence in him..... Call upon God 'in all thy actions, and do not be uneaſy for the time thou 'employeſt in them. Three hours of life ſpent thus, are ſuf-'ficient, providing we paſs them in this divine ſtate'.

In the ſeventh book, we read theſe noble maxims; 'He that 'has a great and noble ſoul, who thinks of eternity, and ſees 'what the world is, do you think that he looks upon life as 'conſiderable? No ſurely. Does he look upon death, as a great 'evil? By no means..... God, tho' immortal, is not angry, 'nor peeviſh in ſupporting for a long ſucceſſion of ages, an infi-'nite number of wicked men; on the contrary, he takes care of 'them, and thou that art mortal, thou art weary to bear with 'them, tho' thou be thyſelf of the number of theſe corrupt 'creatures.'

In the eighth book, we find this wonderful maxim; 'For 'the future, we ſhould breathe, not only the air with which 'we are ſurrounded, but that divine ſpirit which governs and

'fills all. That ſupream intelligence preſent every where, of-
'fers itſelf to all thoſe who breath after it, as the air enters
'into theſe that have a free reſpiration.'

In the ninth book, he adds; 'Every man that does not
'look with an indifferent eye upon pain and pleaſure, death
'and life, glory and ignominy, is manifeſtly impious.'

In the tenth book, he ſhows a wonderful patience and
'humility by the following expreſſions; 'If a man deſpiſes
'me, it is his buſineſs to ſee, why he does ſo: mine is to take
'care to do nothing that deſerves contempt. If he hates me,
'it is his affair; for me I will ſtill have the ſame goodneſs
'and benevolence for human nature in general, and for this
'man in particular; and I will be always ready to ſhow to
'him his faults, without any reproaches, nor ſhowing any
'oſtentation of patience, but with ſincerity and charity as
'Phocion. This virtue muſt come from God, who ſees the
'inmoſt centre of men, and trys their hearts, and who knows
'that the truly good man is offended with nothing, and com-
'plains of nothing.'

In the twelfth book, he teaches the higheſt degree of re-
collection; 'Thou art compoſed of three parts, the body,
'the ſoul, and the ſpirit. The two firſt belong to thee only
'in a certain degree; the third is what properly belongs to
'thee, it is Thyſelf. If thou then ſeparate from this ſupream
'part or ſpirit whatever others think and ſay, if thou forget
'what thou thyſelf haſt ſaid or done, all that thou forſees or
'fears; all the motions that proceed from body, all that is
'agitated and hurried along by the outward whirl-pool of
'life; then thy pure intelligence attached to eternal order,

'and delivered from the yoke of paſſion, may live from 'within, forget the paſt, not think of future, and enjoy the 'preſent moment in ſolid peace, ſtrict intercourſe, and perfect 'union with God..... He that lives thus, concurrs with 'God to the ſame end, regulates all his wills by his, and is 'truly governed and ſupported by the divine ſpirit.'

Thus, we find in Marcus Antoninus, the moſt noble maxims and principles of prayer, mortification and ſelf-denial, ſubmiſſion to God, living in his preſence, detachment from life, hopes of a better, the pureſt love of juſtice and virtue, compaſſion for human nature, forbearance and meekneſs, long-ſuffering, patience, pardon of injurys, and all the divine virtues.

Let us now deſcend to the Pythagoreans and Platoniſts after Chriſtianity. What noble ideas does Porphyry give us of prayer, and the ſacrifice God demands of his creatures? (a) 'We muſt neither ſacrifice nor conſecrate any ſenſible 'thing to God who is over all. Every thing material is im-'pure to an immaterial being. Reaſon alſo whether expreſſed 'by words or latent in the mind, is unworthy of ſuch a be-'ing, when it is polluted by any paſſion of the ſoul. Let us 'then adore in ſilence, by pure thoughts of him, by union 'with him, and a reſemblance to him. The moſt holy ſacri-'fice, the moſt perfect hymn; the true ſalvation of the ſoul is 'to offer up to God a divine and unſpotted life, free from all 'paſſions, and a conſtant contemplation. (b) The evil genii 'attack not a pure ſoul, becauſe it is unlike to them. If ſome

(a) Porphyr. apud Euſeb. praep. evang. ed. Colon 1688. pag. 149. (b) Id. pag. 166.

'citys think it neceſſary to appeaſe evil demons, that is no-
'thing to us. Theſe cities do ſo, becauſe they conſider riches,
'external and corporeal advantages as good, and their contra-
'rys, as evil: but we muſt uſe our utmoſt endeavours to want
'none of thoſe things, and ſtudy from our ſoul to reſemble
'God and thoſe around him, by a freedom from all paſſions,
'by a juſt knowledge of what truly is, by a life conform to
'this knowledge, and by ſhunning all ſimilitude to bad men
'and evil genii; yea, to every thing that delights in what is
'material and mortal. We juſtly aſſert, that the true philoſo-
'pher, who forſakes all external things, will not ſtand in
'need to conſult ſoothſayers, nor the bowels of animals; for
'he abandons all external things by a perfect abnegation. He
'neither enters into merchandizing, nor ſervitude, nor ma-
'king of money, nor any other ambitious purſuit. Sooth-
'ſayers and bowels of animals cannot diſcover to him any
'thing about what is the only object of his deſire. He by
'himſelf approaches God, who is ſeated in his true bowels or
'inmoſt centre of his ſoul. There he retires, and there he
'receives the laws of eternal life.' (a) 'One therefore,' ſays
Apollonius Tyaneus, 'may truly worſhip the Deity, far
'above all other mortals, tho' he neither ſacrifices beaſts, nor
'kindles fires, nor conſecrates any ſenſible thing to that God,
'whom we call the Firſt, who is one and ſeparate from all,
'and by whom only we can know the reſt; for he ſtands in
'need of nothing, even from beings ſuperior to us. Plants
'and animals are pollution when compared to him. The
'moſt agreeable ſacrifice is to offer him our ſuperior reaſon.

(a) Apoll. Tyan. apud Euſeb. pag. 150.

'I do not mean that which is expreſſed by the lips; but the 'moſt beautiful part in us, the pure intellect that ſtands in 'need of no organs to make itſelf underſtood by the omni-'preſent eſſence. Therefore, we muſt by no means ſacrifice 'to the great God, who is over all.'

By theſe three laſt paſſages quoted from Porphyry and Apollonius, it is plain, that one might have lived in the boſom of Paganiſm without partaking, or adopting their impious, idolatrous, and ſuperſtitious worſhip. The Pagans left every one in perfect liberty to adore God after his own manner. No conſtraint, no perſecution, no violence was done, to force men to uniformity in external worſhip; and therefore, thoſe who were truly inſtructed by God, were not obliged to be preſent at the inhuman ſacrifices made by the prieſts.

What ſublime ideas of prayer does Jamblichus give us in the following words; (a) 'If you think it impoſſible, that an 'incorporeal being can hear without an external ſenſe; and 'that it needs ears to underſtand what is ſaid by us in prayer, 'you forget the excellency of the firſt Cauſe, who knows and 'comprehends all things in himſelf. The Gods receive prayer, 'neither by organs, nor powers; but they contain in them-'ſelves the efficacy of the prayers of good men, as inſpiring 'them, and effectuating what they demand; for the good are 'united to, and dwell in the Gods, by a ſacred purity. By 'prayer we are naturally led to the Being we ſupplicate, ac-'quire a ſimilitude to him; and by degrees, from our own 'imperfection we mount to the divine perfection. (b) 'There 'are three ſorts of prayer. The firſt collects all the powers

(a) Jamblic. de Myſt. Egyptior. pag. 26. (b) Jamblic. pag. 141.

'of the ſoul, and leads us to the knowledge and ſenſation of 'what is divine. The ſecond produces in us a conformity to 'the divine will; calls down the gifts of God that are ſent be- 'fore they are aſked, and performs the whole work of puri- 'fication, before we think of it. The third ſort of prayer 'conſiſts in an unexpreſſible union, aſcribes all power to the 'Gods, and makes our ſouls perfectly reſt in them. The firſt 'enlightens, the ſecond purifys, and the third divinizes the 'ſoul, and deſtroys, as by fire, all diſemblance to the divine 'Nature.... Frequent prayer nouriſhes our ſuperior part, 'renders the receptacle of the ſoul more capacious for the 'Gods, diſcloſes divine things to men, accuſtoms them to 'the ſplendors of intellectual light, gradually perfects our 'union with the pure ſpirits, till it lead us back to the ſupream 'God. It purges away every thing that is noxious to the ſoul, 'diveſts the ethereal and luminous ſpirit of whatever tends 'to corruption. It perfects good hope, augments faith, in- 'creaſes divine love, and inflames whatever is celeſtial in the 'ſoul.'

Proclus ſpeaks much after the ſame manner, when he ſays, that (a) 'prayer properly belongs to good men, becauſe it is 'an union to the divinity. Like loves to be united to like, 'and a good man muſt reſemble the Gods. Thoſe that ad- 'here to virtue, are confined to the body. They ſhould then 'continually beg the Gods for a tranſportation; as children 'torn from the boſom of a tender parent, they ought to pray 'for a return to their true fathers the Gods. The wiſe men 'in all nations exerciſed themſelves in prayer. The Brach-

(a) Proclus in Timaeum Platon. edit. Baſil. 1534 pag. 64. 65.

'mans among the Indians, the Magi among the Perſians;
'and the greateſt divines among the Greeks. As we are a
'part of the univerſe, we ought to pray to the Cauſe of the
'univerſe. A converſion to the whole, is the ſafety of every
'particular being. If thou haſt virtue, thou muſt invoke him
'who hath univerſal virtue. Prayer is the converſion of the
'mind to the eternal Logos. It joins the ſpirit of the Gods
'to the ſoul of thoſe who pray. Firſt of all, a knowledge of
'the divine powers muſt precede a true and perfect prayer;
'for we cannot truly approach them, when we are ignorant
'of their perfections. Therefore the oracle ordered, "that
"penetrating thought ſhould have the firſt place in ſacred
"worſhip." The ſecond next to this, is a reſemblance to the
'divinity in all manner of purity, chaſtity, and order. The
'third is union, by which we touch, ſo to ſpeak, the divine
'eſſence with the ſummit of the ſoul. This union with the
'ſupream unity fixes the ſoul in God, and renders our ope-
'ration the ſame as his. By this, we are no longer our own,
'but the Gods. We continue in the divine light, and are
'ſurrounded by it. The end of true prayer is to join con-
'verſion with perſeverance; replace every thing in the ſu-
'pream unity, that is gone out from it, and join our light to
'the light of the Gods. He that would ſtudy prayer in a ge-
'nuine manner, muſt awaken in himſelf juſt notions of the
'Gods, and practice the virtues that purify from corruption,
'ſuch as faith, hope, truth, love, the conſtant reception of
'divine light, and a freedom from all other purſuits, that we
'may converſe alone with God. Should one attempt to
'unite himſelf to the ſupream unity by multiplicity, he would

'be fruſtrated in his deſign, and ſeparate himſelf from the 'Gods. As it is impoſſible for that which is, to converſe 'with what is not, ſo it is impoſſible for us to be united to 'unity by multiplicity. (a) Nothing imperfect can be united 'to the All-perfect. The ſoul that becomes intellectual, and 'that reſembles, in all its powers, the inhabitants of the intel-'lectual world, can alone approach the maker of the uni-'verſe. By this approach we are placed at the gates of the 'Father. This is the true diſcovery of him, to be united to 'him, to converſe with him alone, and abſtract from all other 'operations on his account. When the ſoul converſes thus 'with God, it is feaſted with the truth of what truly is. And 'this is the ſupream reward of ſouls, after their egreſs, de-'parture, and detachment from all that is animal. The mind, 'the Logos, the God-guide lands them in the Father, and 'fixes them untainted in the creating Principle; joins light 'to light, not that of ſcience, but a knowledge far more beau-'tiful, intellectual, and uniform. It is impoſſible for ſouls, 'that thus find out God, to deſcribe him to others, for he is 'not found out by reaſon, but by a total converſion of the 'mind to the divine light, not by its own proper activity, but 'by preſerving a profound ſilence.'

Is it poſſible to read the foregoing paſſages, without being convinced that God is equally the God of the Jews and the Gentiles; that the Pagans have a law writ in their hearts, which will excuſe, or accuſe them at the laſt day; and in fine, with St. Peter, that God is no reſpecter of perſons; that in all nations he that fears God and works righteouſneſs is ac-

(a) Procl. in Timaeum Platon. pag. 92.

ceptable to him, and receives his divine communications and graces. The Fataliſtical Predeſtinarian doctors muſt be arrived to a ſtrange pitch of ſpiritual blindneſs, and obduration, to deny theſe great truths, which are plain, from the nature of God, from expreſs revelation, and from the teſtimony of the Pagans of all times, nations, and religions.

CONCLUSION.

Thus, we have ſhown, that veſtiges of the moſt ſublime truths are to be found in the Sages of all nations, times, and religions, both ſacred and profane; and that theſe veſtiges are emanations of the antediluvian and Noevian tradition, more or leſs diſguiſed and adulterated. Theſe ſcattered rays do not appear in all their ſplendor when read curſorily by men that have no knowledge of great principles; but when they are concentred and re-united, they form a perfect evidence. The divine philoſophy, like an optical cylinder of mettal, ſets right all the objects, ranges them in their due places, and erects what appears to the naked eye a confuſed heap of lines, colours, and figures, into regular forms, members and bodies. I might have added many other quotations, yea, perhaps ſome more pertinent, clear, and demonſtrative, than theſe I have mentioned; I grant even, that ſome parts of this Work are not ſo compleat, as I could have wiſhed, becauſe my time and health did not allow me to make further reſearches; but I have opened the road and paved the way to curious ſearchers of antiquity. I leave to them the pleaſure and care of perfecting this Work, which may be further improved, than I

have, or can do. If truth be discovered, it is no matter by whom. All I pretend, is to set men upon the scent of these sublime truths; that so, upright minds who doubt of Christianity rather from prejudice of the understanding, than from passion and corruption of the heart, may examine seriously, before they judge, and not rashly calumniate that with which they are quite unacquainted.

THE END.

Remarks about the Condemnation of ORIGEN in the fifth General Council.

IT is commonly ſaid by the ſchoolmen that the doctrine of Pre-exiſtence and reſtitution were condemned by the fifth General Council held at Conſtantinople during the reign of Juſtinianus in the 6th century, an. 553: but there are more than one reaſon to doubt of this.

1. We have not the true genuine decrees pronounced againſt the errors of Origen by that General Council. The diverſity that is to be found in the different copys of theſe acts ſhow evidently that they are counterfeit. It is thought by ſome that Theodorus of Cappadocia ſubſtracted theſe acts, becauſe he was a great Origeniſt, but there is no reaſon to believe ſo, ſince his credit was very much diminiſhed at the court of Conſtantinople after the death of the Empreſs Theodora that happened five years before; neither is it reaſonable to believe that Eutychius Patriarch of Conſtantinople deſtroyed theſe acts as having been ſecretly an Origeniſt. Could he have done ſuch a heinous action in preſence and under the eyes of the Emperor ſo zealous againſt Origen? It is therefore probable, that all theſe acts concerning Origen are quite fictitious, and according to the ſyſtem of Father Harduin foiſted into the acts of this council long after by the monks of poſterior centurys, and poſſibly by the Fataliſtical and Predeſtinarian doctors that had always a ſtrong inclination to disfigure Chriſtianity by their odious opinions, and every thing that could attack God's moral attributes.

2. In the treatiſe attributed to the Emperor Juſtinianus which he ſent before the opening of the council to Mennas Patriarch of Conſtantinople, wherein that prince gives a ſummary of the errors of Origen, and deſires the Patriarch to get them condemned, it is plain that it is not the doctrine of the co-exiſtence of all the ſons of men in Paradiſe with our firſt parents that the Emperor deſires the condemnation of, but the fable of the Pythagoreans and Platoniſts adopted by Origen, about the pre-exiſtence of ſouls in the celeſtial regions, and their deſcent into mortal bodys. This fable of the Pythagoreans and Platoniſts is quite contrary to Scripture, to the analogy of faith; and to ſeveral doctrines of revealed religion. The ſame thing is true of the letter the Emperor wrote, after the death of the Patriarch Mennas, to the General Council, wherein that prince demands the condemnation of the pre-exiſtence of ſouls in heaven according to the Pythagorean and Platonic ſenſe, and no ways the co-exiſtence of all the human ſpecies in Paradiſe above-mentioned. At the end of this letter, the Emperor begs the fathers aſſembled to condemn the doctrine of pre-exiſtence as he has explained, and if they did ſo, they did very well; yea there is no reaſon to doubt of their obedience to ſuch a juſt demand.

3. It is ſaid expreſly in the fifteen Canons we have in Greek, that anathema was pronounced againſt the doctrine of pre-exiſtence, and the fabulous opinion of the reſtitution of the devils and the damned, that flows from this Pythagorean fiction of Pre exiſtence. Now, if Origen adopted the Pythagorean notion of reſtitution, he was highly blameable, ſince this idea of reſtitution ſuppoſes that all union of matter is incompatible with the beatific viſion, that it was created only for the puniſhment of lapſed intelligences, and that it will be annihilated after the general reſtitution, and nothing remain but pure ſpirit. This is diametrically oppoſite to the reſurrection and eternal exiſtence of our glorious bodies, to the everlaſting exiſtence of our Saviour's glorious body, and to the great principle of Solomon 'that all God's works will be eternal,' that nothing will be annihilated, that the imperfect forms will change, but the ſubſtance remain for ever.

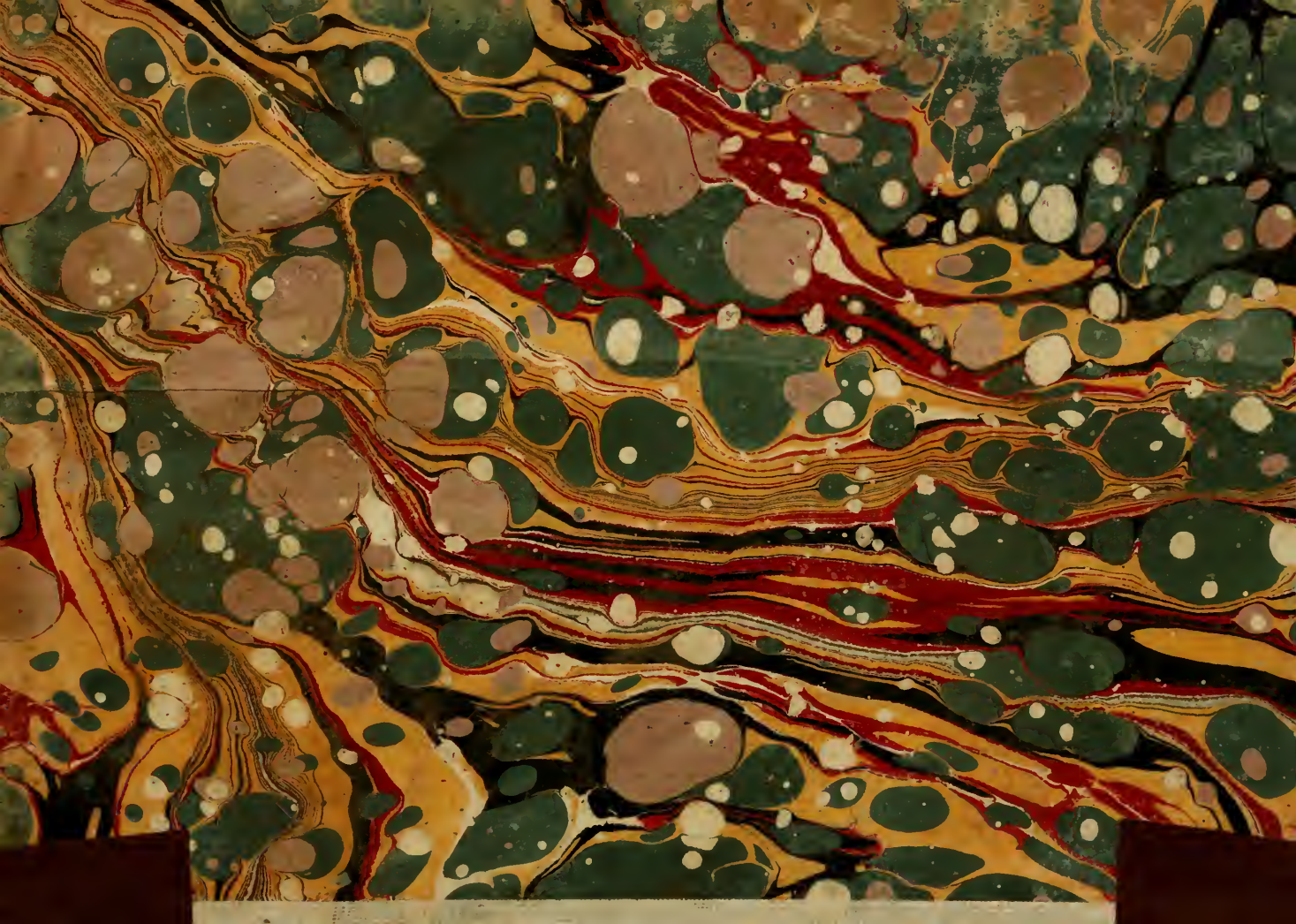
4. This is not all: the doctrine of reſtitution as taught by Pythagoras and Plato, and imputed

to Origen, is altogether unworthy of God. It ſuppoſes that ſouls after having been re-eſtabliſhed in heaven, may fall again, and ſo be condemned anew to animate not only mortal, human bodies, but even brutal forms. Thus the felicity of the bleſt will not be permanent, inamiſſible, and undeſtructible, they cannot be confirmed in immutable habits of good.

If Origen really adopted theſe fictitious degradations of the ancient Noevian tradition concerning pre-exiſtence and reſtitution, made by the Pagan philoſophers, he was highly blameable, and no doubt the fifth Oecumenic council obeyed the deſire of Juſtinianus; and if we had theſe acts, we would perhaps ſee that theſe falſe diſguiſes of the ſacred doctrines of pre-exiſtence and re-eſtabliſhment, have no relation to the true doctrines or theſe two great articles explained.

See Father Alix's juſtification of Origen. Father Lame. Prolegom. to Origen. Huet's proleg. Spond. Father Harduin's V. General Council.

Extracted from Mr. DUPIN.

In 540. The ſecret averſion Mennas Patriarch of Conſtantinople had for Theodorus biſhop of Ceſarea in Cappadocia, who was a great protector of Origen, prompted him to excite the Emperor Juſtinianus to get Origen condemned, both as to his writings and perſon. The Emperor overjoyed to meddle in eccleſiaſtical diſputes, ordered a memorial to be writ in his name containing the errors of Origen, and ſent it to all the patriarchs. This memorial attributes to Origen ſix errors, (1) Concerning the Trinity, (2) The plurality of worlds, (3) The pre-exiſtence of ſouls, (4) The animations of the ſun and ſtars and planets, (5) The round form of bodies after the reſurrection, (6) The ceſſation of infernal pains. After the Emperor has confuted theſe errors, he orders Mennas to aſſemble all the biſhops and the abbots of all the monaſterys then at Conſtantinople, and to condemn and anathematize both the errors and perſon of Origen. The Emperor writes at the ſame time a letter to the biſhops aſſembled, exhorting them to read his memorial and to anathematize Origen. Mennas obeyed, and aſſembled the biſhops in 540. thirteen years before the V. General Council. In this ſynod, Origen and his errors were condemned. The acts of this particular ſynod were joined with thoſe of the general council concerning the three chapters, and ſo both were confounded.

All the Greek hiſtorians, the VII General Council, and Sophronius Patriarch of Conſtantinople in a letter to Sergius preſented in the VI. General Council, declare, that Origen was condemned in the V. General Council; but, as we have not the acts of this council concerning Origen, but only thoſe of the ſynod in 540, we cannot judge of the terms in which Origen was condemned; but if the ſynod followed the orders and memorial of the Emperor Juſtinian, Origen was juſtly anathematized for having adopted thoſe errors of Pythagoras and Plato about pre-exiſtence and the reſtitution, which are diametrically oppoſite and deſtructive of ſeveral articles of faith, as we have ſhown. All this, however, does not prove that the V. General Council condemned theſe doctrines in the ſenſe we have explained, but only the falſe mixtures of the Pagan philoſophy made with theſe ancient traditions.